UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

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ECUMENISM AND REUNION — AROUND THE WORLD

BOOK REVIEWS

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THE ENCYCLICAL "AD PETRI CATHEDRAM" (*)

The encyclical *Ad Petri Cathedram* has impressed all as being a moving and heartfelt appeal of the Holy Father towards the whole Christian family — in fact, to all mankind. But the cordiality and the simplicity of his words do not at all diminish the depths of his thought nor the force of his expression; indeed, his ideas, presented with such naturalness, take on a transparency which makes them more quickly understood and more willingly accepted. The new Pope has assumed the task of making known his directive principles and of indicating the program of his reign, which is not a reign of power and dominion, but one of truth and charity.

Its very title expresses clearly the scope of the encyclical: namely to stir up the promotion of truth, unity, and peace by the means of charity. In the first of his letters to come down to us, St. Augustine wrote that it was necessary to lead back the men of his day to the hope of finding the truth. The same thing is equally valid for our own times, and for this reason the admonition that the Holy Father makes of our duty towards the truth is of the highest importance; and it is to be hoped that it will be understood and meditated upon. In the columns of our newspapers, as well as in the reports of international assemblies, there is no subject more common than liberty and tolerance; certainly one must speak of these things, and we must reprove the pressure brought to bear upon the human conscience. But unfortunately too little is said about truth. And yet, the intellect has been bestowed upon man to think correctly and according to the truth, especially when there is question of the rules governing human conduct. The knowledge acquired of the intrinsic nature of matter and the immensity of the stars is indeed impressive; but far more necessary still for man is the knowledge of the basic truths of his own nature, of his origin, and of his destiny.

By the use of his natural reason, man is capable of knowing much about himself and his Creator. Nevertheless, God has not left us with the natural light of reason alone, which many, perhaps

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by force of circumstances, are not able to make use of sufficiently. He has deigned, instead, to intervene and has revealed not only those very natural truths which are necessary for a life worthy of man, but other truths far more sublime, proclaimed to us by His Son and our Saviour; and He has destined us to the eternal and supreme happiness of enjoying the vision of God Himself. It is the light of these truths which must the guide of the life of men. The Pope says with emphasis: « Once this doctrine, this consoling hope, is erased from the mind of man, all the reasons for living fall to the ground ». Great, therefore, is the responsibility of those who through levity deny or cast doubt on those truths which are even more necessary than material nourishment. That indifference, which is so frequent in this matter, of not caring about one's own future and of leaving to chance the destiny of one's immortal soul is profoundly unreasonable and blameworthy. How could God be tolerant, asks the Holy Father, of those who « are not at all sollicitous of seeking and finding the truths that are necessary and of rendering to Him the worship which is His due? »

The truth by its very nature generates unity and peace. While errors are multiple and place in opposition those who sustain them, and while even tolerance leaves disunited those whom in some way it pacifies, truth on the other hand unites minds and hearts and brings about the joys of true peace.

Now God wills both unity and peace — these two precious states that either flourish or perish together. Faithful to his own recommendations, Pope John begins by indicating the truth which should govern the relations of men among themselves: « God has created men not as enemies, but as brothers ». Consequences of incomparable value arise from this verity. Brothers should love and assist, not harm, hate, or kill each other. They should treat each other with respect, and no one of them should ever oppress or do violence to the other. If then, men will consider themselves as brothers, there will be an end to war, that scourge that in the past, and only too recently, has caused streams of blood and tears to flow, and that tomorrow, if God does not maintain us in peace, would wreak frightful ruin in the camp of the victor as well as in that of the vanquished. Instead, if men will allow themselves to be imbued with the evangelical concept of brotherhood, the terrible arms already in preparation will be destroyed or transformed into beneficent instruments, and progress will flourish in every camp with the establishment of peace.

It is not only among the various nations that war can bring its evil consequences. There is also the war which is called class struggle, while in the plan of God there should be only the col-

laboration of the classes for the common good. The existence of classes does not proceed from the free institution of man, but derives its origin from nature itself. In society there is necessary the diversity of functions, of aptitudes, of interests, from which there springs the diversity of the classes which are not necessarily a closed affair, but each of which enjoys a certain stability. Not by mutual antipathy, nor by the domination of one class over the others will the common good be obtained and, consequently, the good of each class; but by understanding and the respect of reciprocal rights. The Holy Father is glad to notice a few signs of distension: the classes have become less distant from each other, and within each the advancement of capable individuals occurs more frequently. Furthermore, thanks in great part to the social doctrine of the Church and to a number of profoundly Christian men, the conditions of the workers have been very much improved.

There is much, however, that remains to be done. Every day the problem of the unemployed becomes more serious. One of the more immediate remedies would be for the employers, according to their possibilities, not to consider matters purely from the point of view of gain, but with a Christian conscience to be considerate of the material and moral interests of their workers. One passage from the encyclical, which merits particular attention in view of a better ordering of the world of labor, reads: « Moreover, we earnestly exhort all those who hold responsible positions in various enterprises, and on whom the lives of the workers at times depend, not to estimate the laborer merely from an economical standpoint, not to limit themselves to an acknowledgment of his right to a just wage, but rather to respect the dignity of his person and, in fact, to consider him as a brother. Let them, furthermore, adopt suitable measures so that the workers, by sharing in a fair measure in the fruits of the enterprise, may feel themselves as partners in it and bound up with its life and its development ».

The thoughts of union and peace should in a particular way reign in the family. Indeed, if peace is not maintained in the home, the very life of the state will be seriously affected. But the secret of peace within the family unit consists in observing the Christian principles which determine the reciprocal duties of the father, mother, and children. Here, too, the indissolubility of marriage is necessary, as well as the Christian upbringing of the children. In all things the perfect model should be the holy family of Nazareth.

We come now to that unity which the Holy Father has proposed to himself to promote in a special manner, namely, the unity of the Church. Ever since the beginning of his pontificate, Pope

John XXIII has on many occasions manifested his desire of bringing into the unity of the Church those Christians which are separated from it. But never before has he expressed himself with such insistence and with so much moving affection as he has in the present encyclical. Never before, moreover, had he so clearly explained his intentions regarding the scope of the forthcoming ecumenical council. Te tells us that it was his desire for Christian unity which determined his decision and his proclamation of it. To be sure, he did not intend to call a council that would be properly one of union like those of Lyons and Florence: our separated brethren are not yet prepared for such an event. To tell the truth, the communiqué which the newspapers published after the announcement made by the Pope to the cardinals on January 25 was quite brief, but precise; yet, a good number failed to understand it correctly.

This time every possibility of equivocation is excluded, for in the encyclical we read that in the mind of the Roman Pontiff the council is to aid the cause of unity. It is his hope that the ecumenical council, by bringing together the bishops of the Catholic world to deal with the most important problems of the Church, will in itself constitute such a striking manifestation of unity in faith and in charity, that those Christans separated from Rome cannot help but be impressed and be disposed towards thoughts of good will and reconciliation. They will be inclined to exclaim: « Here indeed is that unity which Jesus Christ willed when He prayed that His disciples might be one; here is the unity that the divine prayer obtained of the Father for the Church of His incarnate Son! » We can already say that the announcement alone of the council has evoked in different quarters among our separated brethren, if not in official circles, sentiments of joy and of hope, and even proposals of good will.

The Holy Father knows that among separated Christians esteem for the Church of Rome is growing. He takes cognizance of the existence of the ecumenical movement and knows that for more than fifty years now our non-Catholic brethren have been deploring their state of division. Thus, there has come into being a « World Council of Churches » in which are represented almost all the Protestant denominations and a number of groups of the separated Eastern Churches. The Pope rejoices, as did also his predecessors from Benedict XV onwards, to see these efforts on behalf of unity. Unfortunately, he also knows that this desire for unity — as long as these fellow Christians remain separated from the See of Peter — can lead, it is true, to some kind of unity, but never to that unity willed by Christ.

It is this veritable unity which the Roman Catholic Church possesses. The prayer of Jesus sustains the unity of His flock, and the Holy Father is pleased to show how in the Church of which he is the visible head there really exists unity of faith, of government, and of worship. And certainly, it is not a lifeless or rigid unity which allows no room for diversity in optional matters — and here Pope John cites that « celebrated English writer, John Henry Cardinal Newman » — but requires a firm consent in necessary things, that is, « in all that has been revealed by God; in what, namely, is contained in Sacred Scripture and in oral and written tradition, and in that which, from the apostolic age, has been sanctioned and defined by the Sovereign Pontiffs and by legitimate ecumenical councils over the course of the centuries ».

This stand of the Holy Father is worthy of very real attention on the part of those who are dedicated to the cause of Christian unity and in a general way, too, of those who are active in bringing souls to the Church. The Pope gives as a proof of the truth of the Church the Church herself as she actually exists. She cannot help but have those notes which distinguish her from every other religious society and which cause her to be recognized as the true Church of Christ. Let her then be made to appear as she is: with her unity, with her sanctity, with her catholicity, and with her apostolicity. This demonstration can be very efficacious in itself. At the same time we pray that those who with the grace of God should see may in actual fact see the light.

While Pope John goes on to give with traditional assurance the argument in favor of the Church, he sets forth without any diminution the doctrine of that Church on the nature of unity, which must extend itself to faith, government, and worship. As such, this exists only in the Church of Rome, to which separated Christians must come if they wish to enjoy the true unity. In this way, there are safeguarded the rights of truth which must serve as the foundation of charity.

Now, in the entire encyclical not only is there no phrase that could offend the most susceptible non-Catholic, but at every step there is sensed a real and disinterested affection for all. That moving paternal regard reveals itself fully in the invitation addressed to « brothers and children » who are not within the flock of the successor of St. Peter. From the very first the Holy Father pursues his argumentation in this fashion: « May this marvelous spectacle of unity which distinguishes the Catholic Church and which is a luminous example for all, together with her entreaties and prayers by which she implores of God the same unity for all, serve as an incitement to your mind and rouse it in a salutary

manner; We say, *your* — for We are speaking to those who are separated from this Apostolic See». Then, well aware of that difficulty experienced by those Christians who fear the loss in some respect of their own nationality, of their environment, of their personal piety, and almost of their proper faith, he continues: « Note, We beg of you, that when We lovingly invite you to the unity of the Church, We are inviting you not to the home of a stranger, but to your own, to the Father's house which belongs to all ». And it is as a brother that he speaks to his brethren with no other incentive than that of affection: « We have no other desire, no other wish, We ask nothing else from God save your salvation, your eternal happiness ».

Having made this paternal invitation, which cannot remain without effect, the Pope returns to the faithful of the Catholic Church and directs to the various categories of persons words of benevolence and encouragement. He reminds the bishops, who labor in the midst of so many anxieties and difficulties, principally because of the widespread lack of priests, that their strength is to be found in Christ. To diocesan priests, who extend the kingdom of God, he recommends solidarity with their bishops. The members of religious communities of men, in turn, who are called to serve the Church by their fidelity to their institutes, the Holy Father exhorts to offer their time and attention willingly to the pastoral care of souls whenever circumstances require it. He has words of due praise for the missionaries, those generous heralds of the Gospel, who seek not their own interests but those of Jesus Christ; these he encourages to place always the good of the universal Church above the affection they have, however legitimate, for their native land, their own diocese, and their proper institute. The Pope also calls attention to the great assistance rendered to the Church by members of the various sisterhoods, both in Christian and non-Christian countries; their prayers and their diverse activities give them an indispensable place in the life of the Church. Proceeding next to the ranks of Catholic Action, Pope John announces his intention of giving further directives in the near future for this peaceful militia of the laity, today so necessary as an auxiliary to the hierarchy.

The cry of many of his children in their pathetic state reaches the heart of the common Father — of those without work, of the homeless, of the sick; and of others, even more numerous, who carry on their existence under distressing conditions. And the Holy Father, while he recommends to all the needy confidence in the welfare activities of Christians, exhorts them to be mindful of the Cross of Christ; they are to see in their trials an occasion of

merit for eternal life; and they are to be wary of the temptation of giving their trust to sustainers of ideologies condemned by the Church, which by denying Christian hope destroy the most precious values of the soul.

Pope John expresses, as well, his lively solicitude for the many and needy displaced persons, and he praises all those who are striving to come to their assistance, both on a national and international scale. It is already well known that the United Nations have sponsored a « year » for refugees. The Pope praises the measures of emigration in this respect, but he especially emphasizes the re-establishment of family ties.

The encyclical *Ad Petri Cathedram* is evidently dictated by the spirit which it recommends — the spirit of truth, of unity, of peace, and of charity. The neart of the Vicar of Christ is modelled upon the Heart of the Master, so that there is no one who reads this encyclical who does not feel inclined to the love of God and of his fellow men. May it, then, be read attentively by those Christians separated from the See of Rome; and, as they are invited to do, may they regard the Roman Catholic Church with confidence; may they look with objectivity at the Catholic faithful of the whole world united with their bishops, and the bishops in turn at one with the Holy Father; let them recognize the beauty of this unity, fashioned and maintained by a supernatural faith. And seeing that unity having as its source the only bishop who can call himself the successor of Peter, let them ask themselves if those words of Jesus could be better confirmed: « Thou art Peter, and upon this rock I will build my Church ».

CHARLES BOYER, S. J.

ECUMENICAL SUGGESTIONS

Apropos of the Views of the Ecumenical Patriarchate

His Excellency, Archbishop Iakovos, of the Greek Orthodox Archdiocese of North and South America, has recently published a series of articles with the general title « The Way towards Union ». The articles have appeared in the June and July numbers of *Apostolos Andreas,* the religious weekly of the Ecumenical Patriarchate of Constantinople. In these five articles we can see reflected the point of view of the Greek Orthodox Patriarchate regarding the manner of preparing for the union of Christian churches, which at the present time are experiencing, more than ever before, a « nostalgia for unity ».

The author stresses at the outset the painful reality of secular dissensions between Christian churches, due to the unleashing of human passions — dissensions which cause these churches to deviate from the path traced out by the desire expressed in the prayer of Christ for unity.

What deep distress for one imbued with the spirit of the Gospel to ascertain that our divisions have undergone a kind of sclerosis, brought about by our inurement, and perhaps resignation, to this state of affairs. This *modus vivendi* between Christians does not appear to disturb the greater number of them. And yet, how can one not be moved at the spectacle of Christian confessions which go to the startling limits of altering the very substance of the traditional faith?

If one were to call our differences to account, he would have to hold responsible for them various theological controversies, political and social institutions, and certain regrettable happenings, to say nothing of the events which form the web and woof of history.

These dissensions among Christians are all the more serious in that they have been a stumbling block for those who are yet strangers to revealed truth.

As a mark of improvement over the past, our contemporaries seem more disposed to confront the questions of our differences

more placidly and with more objective attention. Let us be on our guard, however, not to confound the specialists by excessive demands. Here, as in other things, patience is necessary. In expectation of the results of our efforts, convinced that unity is a gift of God, there is nothing more reasonable for us to do than to give over our desire to confident and unremitting prayer.

What are we to ask of God? To come to our assistance in bringing together again the broken bonds of our former fellowship so that the example of our cordial unity may become a striking witness in favor of the divine mission of Christ.

A rapid review of the past will permit us to discover shadows here and there in the picture of relations between the Catholic Church and the Orthodox Churches. Doubtless, it would be easy to draw up the balance of respective responsibilities; but let us, nevertheless, be on our guard against getting ourselves into an impasse.

Let us, therefore, be concrete and fix our attention on the course of contemporary events. On the screen on which history projects its films we already see unmistakable signs of a certain calm and an ever increasing tendency towards a real understanding between the Churches.

Limiting ourselves only to the more salient events, let us recall here the appeal for unity launched by His Holiness John XXIII, followed by that of the Ecumenical Patriarch Mgr. Athenagoras during the Christmas holidays of last year. Thanks to this double appeal, which marks a decided advance in the march towards unity, the ecumenical movement has undergone a kind of acceleration. But does this justify us in saying that the desire for unity has become a general aspiration throughout the Christian world? There is no doubt that on this point it would be well for us to exercise a wise discretion.

While we entrust the preparation and realization of reunion to our prayers, we must also strive to master our impatience; for if the fact of separation has been the result of a long series of events, it is evident that the return to union will be the result of prolonged patience.

Granted their conviction that the problem of unity is a serious one, Catholics and Orthodox should expend all their efforts in creating an atmosphere of sincere sympathy and true friendship. Let them, in the name of Christ, their common Saviour, cease to consider themselves as strangers to one another, and let them re-

nounce any tactics that might seriously affect the respect and esteem which should govern their relations.

In spite of existing divergences, the two Churches should adopt an attitude permeated with Christian charity, especially since the time has not yet come for a communion in prayer and the sacramental life. This communion in charity seems all the more natural when one remembers that in the past the two Churches rendered each other reciprocal assistance and that with one accord they fixed the expression of their faith in a common creed. Let us entertain the hope that the obstacles which now stand before us will one day be overcome thanks to a collaboration between the two Churches, were it only to commence in the social domain; and thanks, too, to repeated appeals emanating from the highest authorities and to visits between bishops of the two Christian communities.

Finally — to the mind of Archbishop Iakovos — in order to render efficacious the encounters between theologians of the two Churches, it is indispensable on the part of the Catholic side to make an end of « Uniatism », proselytism, and of an imperialist tendency.

For the information of our readers, it may be stated here that the term « Uniates » denotes those Catholics who follow a rite other than the Latin rite. The « Uniates » who live in Orthodox areas number approximately nine million (1).

Archbishop Iakovos portrays the « Uniates » in these terms: The « uniate system », which has existed in the Latin Church since the sixteenth century, has succeeded only in maintaining a deep mistrust in the mind of the Orthodox Church. What, in effect, is « Uniatism »? Judging by appearances, the « uniate rite » and Orthodox rite do not differ on any point. Under their rite, which is apparently Orthodox, the « Uniates » conceal a Catholic conscience by their attachment to the Roman Pontiff. If one were to interrogate them, he would be told that between them and the Orthodox no difference exists.

Archbishop Iakovos is convinced, if one is to judge by his statements that the « Uniates » have but one objective — « the corrosion of the Orthodox Church ».

If all that were true, evidently the « Uniate system » would be fatal to reunion by the very fact that it would foster a continual

(1) The use of the terms « Uniate » and « Uniatism » in this article is required by the terminology of the original series used by Mgr. Iakovos. It does not mean that *Unitas* agrees to the propriety of their being applied in connection with Catholics of the Eastern rites. (Ed.)

antagonism in which its partisans would be playing the role of assailants.

At this point, Mgr. Iakovos makes reference to the conflict which took place in 1922 between the supreme authority of the Orthodox Church of Greece and the head of the Byzantine Rite Catholics who had just come over from Turkey; and he concludes by expressing his wish that the Roman Church give up the practice of the « Uniate system », presumably so destructive to unity.

After « Uniatism », which he considers the primary obstacle to reunion, Archbishop Iakovos arraigns that proselytism which seeks to detach the Orthodox from their Church in order to integrate them into the Catholic Church. This proselytism, he says, is practiced especially in educational establishments and welfare institutions. An example of this can be seen in the fact that young ladies have been renouncing their Orthodox faith in order to take refuge in the cloister of some Catholic convent.

Such proselytism would never be able to promote the work of *rapprochement* between the two Churches. Here again the Catholic Church is invited to renounce a system which is essentially anti-ecumenical.

A further obstacle to union which the Orthodox leader cites is the imperialist tendency of the Catholic Church. (We apologize for having rendered thus the term *epektasis*, employed by Mgr. Iakovos, and we entreat him to take our expression in its most mitigated sense).

In order to eliminate this barrier, the Holy See should avoid the making of concordats or establishing diplomatic relations with Orthodox countries. Archbishop Iakovos goes on to explain his point of view.

Although it serves to consolidate and to guarantee the rights of the Catholic Church, a concordat is above all the product of political action. Let us imagine the effect of such an agreement in a Orthodox country. What would ensue? The Catholic Church, having obtained a privileged status, would alienate the Orthodox Church. This would be a fatal result; not only would relations between Catholics and Orthodox become almost impossible, but the « Uniates » would not fail to avail themselves of the opportunity to work for their advantage. Still another hypothesis: If in spite of the opposition of the Orthodox Church, the Holy See succeeds in having its diplomatic representative recognized, the Catholic Church will have to expect a strong reaction from the Orthodox side, directed most especially against the « Uniates ».

According to Mgr. Iakovos, theology should be a strongly autonomous science, especially in the field of history and ecclesiastical law, a status which has been augmented by patiently conducted inquiries that have led to results and conclusions proving to what point the traditions of the two Churches approximate each other.

In this connection, he expresses his hope that the Church of Rome may follow the example of the Orthodox Church which avoids all rigid control in the domain of theological research.

It is against this perspective that the Orthodox leader would propose encounters of a purely scientific character between theologians of the two Churches. These meetings would in no way bear the stamp of an absolute novelty since Catholic specialists have already been carrying on conversations with their Orthodox confreres at congresses of patrology and of the liturgy. Such encounters would be all the less surprising in view of the existence of a copious literature attesting to an increasing interest in scientific quarters within the Roman obedience.

Let us note here a fact which is somewhat paradoxical. If on the one hand these encounters are a proof of the progressive attention of ecumenical endeavour; on the other, they may indicate not so much the clash of divergences, but the embossment of these differences. This would be a fatal effect, leading to a further entrenchment in the positions taken.

It is no less true, nevertheless, to declare that these meetings produce a certain invigoration of ideas and aspects calculated to dissipate agelong prejudices. If from the shock of ideas there springs forth light, what pleasant surprises should be in store for us from these theological encounters!

Adding more depth to his analysis, Archbishop Iakovos gives us to understand that this kind of « ventilation of currents of thought » would not have identical results for all the confessions. No one is unaware that a great number of these are obsessed by very marked liberal tendencies. This is an evident allusion to the Protestant churches.

The only ones to complain of the slowness of theological research and of the prolonged delay involved in reunion are those who do not know that in the domain of ideas evolution does not yield to our impatience. It is in this perspective that one should evaluate the discussions of a private character between Catholics and Orthodox within limits which are religiously neutral. However modest these efforts may be, they do lay the ground for remote and official steps.

Mgr. Iakovos does not fail to call the attention of Catholics to

the fact that the presence of the Orthodox Churches in the sessions of the World Council of Churches has obviated a serious danger; this they have done by reacting energetically against the tendency of the Council to follow an orbit exclusively Protestant. And for this we Catholics must feel grateful towards the Orthodox Church. After having reaffirmed the necessity of prayer for the attainment of union, Mgr. Iakovos adds that both the Catholic and Orthodox Churches should wholeheartedly bless all those who devote themselves to scientific research in the sphere of ecumenical problems.

The Archbishop would also like to see the practice of a kind of communion in the domain of worship — without any undue haste, however, for here more than in other matters, it is necessary for us to dispose ourselves to the progressive action of the Spirit who animates the Church.

At this point we may recapitulate: the presuppositions of ecumenical effort are the exchange of friendly visits between the heads of the Churches, the suppression of the « Uniate system », of proselytism, and of a certain tendency to imperialism; and the holding of theological discussions.

The Orthodox Archbishop of North and South America thinks that over and above all the endeavours in favor of reunion it would be necessary to stress a serious collaboration on a level which admits of a more facile accord. At a time when peoples are becoming more conscious of their gregarious character and more inclined to useful collaboration, the Orthodox Church, inspired by a generous liberalism, would be ready to give a helping hand to the Catholic Church for the resolution of problems on a social and tangible plane.

As far back as 1920, in the aftermath of the first World War, the Ecumenical Patriarchate gave voice to the following aspirations which it directed to all Christian peoples:

a) The banishment from the Christian world of all that could create an atmosphere of mistrust and insecurity;

b) the careful avoidance, in consequence, of every kind of proselytism;

c) the cultivation of a true altruism by taking interest in the progress of other Churches, as well as in their needs at all levels.

It is in the name of these principles that the Orthodox Church has practiced an extensive collaboration within the ecumenical movement by favoring its different creations, such as Faith and Order, and Life and Work.

That which has been possible within the World Council of Churches collides with the policy of the Roman Church by reason

of its monarchical principles which inspire its theology and its organization. For fear of compromising its unity and of damaging its social enterprises, it refuses to make the distinction between thesis and hypothesis, between theory and practice. This is the impression that becomes clear from its attitude towards the ecumenical movement such as it is practiced within the scope of the World Council and in the research activities of its specialists. Moreover, for the time being we must give up any hope of a change of attitude.

In this respect recourse to arbitration is not to be thought of, for it is not a question of reconciling the Vatican with a State, but of a *rapprochement* between Christian Churches. Now who is unaware that in this matter we are inevitably running up against the thorny questions of ecclesiology and of the Roman primacy?

It is evident that we are face to face with fundamental problems which dictate to the Church of Rome an apparently intransigent attitude, but one which is indeed comprehensible. Nevertheless, the ecumenical fervor of Mgr. Iakovos inspires within him the hope that in the more or less distant future the Catholic Church will be led to revise her present positions. He goes on to justify this hope by recalling to his readers that there are numerous doctrinal points, and others, which are common to the two Churches. Therefore, absolutely speaking, a collaboration, even at a minimum, would not be something impossible.

However that may be, let the Roman Church know that it can count on the best dispositions of the Orthodox Church. If, in fact, the latter consents to collaborate in certain sectors with the Churches of the World Council, so far from it doctrinally speaking, with all the more reason would it be glad to do the same with regard to the Catholic Church.

In order to give more force to his appeal, Archbishop Iakovos refers to the testimony of Catholic theologians dealing with the attitude of Orthodox representatives at conventions organized by the World Council of Churches. They have the frankness to affirm, should the occasion present itself, that in equivalent circumstances Catholic representatives would scarcely do better.

Basing himself on this opinion, Mgr. Iakovos believes that by giving greater scope to this testimony, it would perhaps be possible to give rise to direct conversations between theologians of the two Churches. Nevertheless, it is more prudent to let the future take care of the realization of such hopes; for, as the Orthodox author puts it so well, it is not an easy thing for an organization like the Roman Church to pass in a brief interval from one policy to the other.

To the mind of Archbishop Iakovos, recovering as so many others from his first impressions, the council announced by Pope John XXIII is an interior affair of the Church of Rome, and in consequence amounts to an invitation to the Orthodox Churches to make their submission to the Pope. Although he views such a council as something Utopian, he regards it as an occasion which will stimulate contacts between Catholic and Orthodox theologians. In spite of certain deficiencies, these contacts can only serve to create an atmosphere of solidarity and a broad fellowship open to all those of different orientations. Although for the moment these results may be modest enough, let us know how to be content with them; for the ascent to the summit is made gradually.

We have just heard from a spokesman for the Mother Church of the East within an ecumenical context. The tenor of 1959 is considerably different from that of 1895. Would Anthinius VII recognize himself in his successor, Athenagoras I? The proferred hand of Leo XIII did not have the chance of being grasped by the predecessor of the patriarch who was to come more than sixty years later. Pope John XXIII has reaped the fruits of a long and patient labor. The one who reaps is other than the one who has sown. The ready welcome given by the ensemble of Christians to the appeals of John XXIII and of Athenagoras I, the announcement of a council hailed with promptness, proves beyond doubt that the hidden Worker who labors in the depths of the Church has wrought a good work. The occasion is a propitious one which justifies our gratitude and joy. Christianity is finally awakening to the supplication of Christ invoking on His followers the blessing of unity and to the desire of the Good Shepherd to make of all but one flock.

In any case, may His Excellency, Archbishop Iakovos, permit us to make a few observations on certain points of his exposition. May he be congratulated for the irenic courage with which he has expressed himself in speaking of the Catholic Church. This frankness has made it possible for us to have an official and authorized clarification. We are happy to extend thanks to the distinguished author.

To begin with, is it really certain that the « Uniates » present themselves as true Orthodox in the sense that the Orthodox Church attaches to that term?

Is it also quite certain that « the Uniates » are the enemies of the Orthodox Church in view of the charge that their *raison d'être* is the « corrosion of that Church »?

The desire of all Christians, in the wake of painful divisions, has at all times been the reunification of the various ecclesiastical communities. Now, for four centuries a number of bodies of Eastern rite, like the Roumanians, the Ruthenians, the Ukrainians, etc., have realized that reunification and have given a splendid example of faith and charity to those who have not yet decided to follow their example. Their attachment to their traditions, to their liturgical rite, and to their religious practices did not stay their advance towards reunion, which for them, as it does now for the Orthodox, consisted in a return to the *status quo* before the separation. They have not, therefore, brought about any innovation, unless one intends by that their return to the genuine tradition. Consequently, even to the minds of the most critical, the « Uniates » should not be treated as a major obstacle to the *rapprochement* of the two Churches.

If the Orthodox Church should wish to know the nature and the purpose of the « Unitate system », why does it not address itself to the Church of Rome or to the « Uniates » themselves?

It has been a long time now since Pope Leo XIII expressed himself on this question in the clearest terms. In a case like this would not a hostile attitude amount to an *ignoratio elenchi*, to a well-nigh complete misapprehension? Have we not good reason to believe that the time has come to re-examine this attitude in the light of data more in accord with historical truth?

Since Mgr. Iakovos has brought into play the conflict between the Orthodox Church of Greece and the « Uniates », may he permit us to pose a simple question: If in 1922, at the time when displaced groups of Greek and Armenian Christians were arriving in Greece, and that nation had prohibited them from entering its territory, what would other civilized peoples have thought of her? Now among those refugees there were also a number of Catholics of Eastern rite who sought asylum in their mother country which received them with open arms.

What ought the Orthodox Church to have done in these circumstances? That which could not be done on the morrow of a notorious process, the Catholic Church is now invited to bring about, namely, the suppression of the « Uniate system » in Greece.

Your Excellency, try to imagine yourself in the place of His Holiness, the Pope, confronted with this dilemma involved in the suppression of the « Uniates »: either to oblige them to abandon their rite or else to constrain them to enter the fold of the Orthodox Church where they would be sure to preserve their rite. There is no other alternative. In such a case, what would your choice be?

Has it ever occurred to the Orthodox of Greece that they are

asking the Catholic Church to commit a veritable injustice — an injustice that would be a violation of conscience? Would we be permitted to use a questionable means to attain a good end?

There is still another question to be posed. In the post-war era in those countries which came under Russian domination, was the Orthodox Church justified in making use of material force to bring into its communion millions of « Uniates » against their will? Yet, these « Uniates » had freely chosen to return to communion with the Holy See.

Would it not be better to clear up a misunderstanding? For, in truth, this is exactly what it is. If it should remain, it would constitute an obstacle to reunion. The Catholic Church, we are certain, would willingly furnish the explanations requested on a question which has unfortunately become such a thorny issue.

« The Catholic Church makes use of proselytism in Orthodox areas ». This saying is still all too common. Yet in principle, the Catholic Church has never sanctioned this system as a means towards reunion. Therefore, in the practical order it would have to be proved that her representatives systematically resort to proselytism, in the sense intended by the Orthodox Church.

Would one term proselytism the case where an Orthodox Christian passes over to the Catholic Church in view of personal motives which he has seriously examined, after having been in contact with a Catholic group through the interplay of the circumstances of life? Now as far as we can see, the instances alleged fall under this type of « proselytism » which is not such at all.

The Catholic Church has never considered as an obstacle to reunion the fact that certain Catholics have passed over into the Orthodox Church. She does not put this fact under the heading of proselytism.

Such cases of conscience reveal the domain of personal liberty and do not constitute serious obstacles to the unification of the two Churches. Here again it is a matter of clearing up a misunderstanding.

We are told, furthermore, that concordats with the Holy See, as well as diplomatic relations, render a disservice to the Orthodox Church by enhancing the position of the Catholic Church, which would launch forth her shock troops — the « Uniates » — on the offensive against the Orthodox. But, Your Excellency, there is really no need to dramatize the issue. You are, no doubt, aware that the initiative for a concordat is due, in general, to the government of a particular country. Who could blame a Christian nation — even one which is Orthodox — for wishing to be on good terms with a Christian Church, which — one may rest assured - would never

abuse its privileged situation to impair the interests of the Orthodox Church to which the government of that country is united.

As for the « Uniate » danger, there is nothing really to fear, for the « Uniates » are subject to the laws of the Catholic Church, laws which are not directed against the Orthodox Church. The fear of the latter Church is not justified by the data of experience. All that one can say on this subject is that the diplomatic relations of the Holy See in certain Orthodox countries, such as Roumania and Jugoslavia, have furnished nothing that might plead in favor of the thesis sustained by Archbishop Iakovos.

And thus, Your Excellency, there are a good number of reservations that must be made, are there not? May they suffice for the moment, and may their exposition serve to give weight to your point of view, namely, the necessity of explaining oneself in encounters between theologians of the two Churches (1).

It has been a long time since Catholic and Orthodox representatives have conversed. Now the time has finally come. On both sides there is rejoicing over this, and one may wish that from these contacts between brothers the truth may come forth with greater precision of form and with greater clarity for Christian consciences.

On the one side and on the other it is agreed that reunification should be constructed upon the rock of unshakable truth, known and loved, which leads directly to the fraternal community of charity.

† Antoine Vuccino, A. A.
Archbishop of Aprus

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(1) Archbishop Iakovos, who has been elected as one of the presidents of the World Council of Churches, recently made public at Geneva a declaration concerning the conference held at Rhodes in August. He emphasized that the proposal of an encounter between Orthodox and Catholic theologians, about which there had been discussion at Rhodes and which the world press reported with such inaccuracy, did not in any way involve the Orthodox hierarchy. We have also said as much regarding the Catholic hierarchy. In any case, the Archbishop was reported to have commented: « We will not refuse talks with the Church of Rome, but such talks cannot lead and will never lead to a simple reunification of the Catholic and Orthodox Churches, from which non-Roman and non-Orthodox Churches would be excluded »

To tell the truth, it is difficult to believe that Mgr. Iakovos is of the opinion that the Church of Rome and the Orthodox Churches of the East, which are in mutual agreement on so many essential points, must await for their reunion the adherence of the Presbyterians, the Baptists, and the Salvation Army. (Editor's note).

THE RECEPTION OF THE SOCIETY OF THE ATONEMENT INTO THE CHURCH

It is customary to write an appreciation of a person rather than of an event. But when an event is so important, so unique, and in its consequences so far-reaching, it seems fitting to present an essay in its commemoration. The conversion of a person to the Catholic faith is a triumph of grace. But the conversion of a group so as to become at once a religious community in the Catholic Church is a fact of unusual significance. It is the victory of grace in a striking way.

This is what took place on October 30, 1909, when the Society of the Atonement, then an Anglican community, entered the Catholic Church at Graymoor, Garrison, New York, in the small convent chapel there. That event made history; it was the first occasion in modern times that such an act had taken place, and the past half century has served to confirm the importance of that day and to stress the unity vocation of the Society of the Atonement and its venerable founders.

In numbers the Friars and Sisters of the Atonement who returned to union with Rome were far from impressive. The total membership of the Friars was two: Fr. Paul James Wattson and Brother Anthony. The Sisters numbered only five: Mother Lurana Mary Francis, Sister Amelia, and Sister Edith; two others were novices who entered the Church but did not persevere in the religious life. Ten laymen associated with Graymoor also became Catholics at the same time, bringing the total to seventeen persons.

In influence the Graymoor religious had not been outstanding. Because of their strong papal views and their insistence that the only hope of unity lay in reunion with Rome, they were shunned by many of their Anglican co-religionists. They published a magazine but often had to beg for money to pay the printer's bills. It was an unusual situation, and yet one in which they felt could be discerned the hand of Providence.

This little group at Graymoor had won the heart of St. Pius X when they appealed to him through the Apostolic Delegate to the United States, Archbishop Diomede Falconio, O. F. M. Since 1904 they had sent to Rome their small offering of Peter's Pence twice

annually and each time received a courteous reply from the Secretary of State, Cardinal Merry del Val. In one of these the prelate wrote to Father Paul: « His Holiness prays that God may grant you the light and strength soon to enter the true fold of Christ and has expressed his benevolent feelings in your regard ». To Mother Lurana a similar sentiment was presented: « His Holiness writes to express his thanks and trusts that God will give light and grace to each and every one at Graymoor House and lead them to the faith in the one true fold ».

After five years these prayers of Pope Pius X were answered. Nor were they the only ones. Many Catholics prayed and had Mass offered for Father Paul and his Graymor followers that they might come to their true spiritual home. They came, in the providence of God, slowly, surely, and gradually, after long spiritual struggles. There was no momentous experience, no sudden spiritual flash of light, but the gradual, plodding search for the truth. Prayer and faith overcame all obstacles and doubts, and finally each member of the little band knelt in the Graymoor chapel and said gratefully: « I believe in the holy Catholic Church ».

We cannot assess a particular time in the life of Father Paul Wattson that was the great turning point on the road to Rome. There were many steps along the way, each one closer and decisive, that led to the final homecoming. This shows, perhaps, how long the Damascus road may be for some souls and how patiently God directs His children.

However, we may mention various facts in the life of Father Paul which occurred almost at annual intervals and which served as a preparation for the capitulation with grace. (1) On July 4, 1898, the future founder of Graymoor happened to miss a train in Omaha, Neb. for an outlying station at Papillion. He went to pray before the Blessed Sacrament in St. Cecilia's Cathedral, then located near the railroad station. From that time on he was convinced of the papal claims and realized that only by obedience to the Pope, could religious unity be achieved. In September of that year he left Omaha, met for the first time Miss Lurana Mary White the future foundress of the Atonement Sisters, and together with her pledged to found the Society of the Atonement. This promise was made on October 7, at Warwick, N. Y.; the commemoration of that event is now observed as Covenant Day by members of the Society.

(2) In January 25, 1900, Father Paul took his religious habit at Graymoor and on July 27 made his profession of vows to his Anglican bishop. Three months later he preached at Graymoor on papal supremacy and required that each member of the Society of

the Atonement had to subscribe to this view. Failure to do so would mean that such a one could no longer continue as a member of the community.

(3) In 1901 he preached his notable sermon at the meeting of the archdeaconry of Long Island. It was a plea for Unity, and his last words were « the Chair of Peter ». About this time he was likewise delivering outdoor sermons in Brooklyn on the need of a non-Catholic return to Rome.

(4) In 1902 the Graymoor founder defended Pope Leo XIII against a correspondent who wrote of « the old man in Rome ». But he expressed a rather unrealistic attitude toward Unity: « It is our rule of life to feel and act towards all our Catholic brothers and sisters throughout the world, as far as possible, as though the schisms made by our forefathers no longer existed and we were in reality one fold under one shepherd ».

(5) In February, 1903, *The Lamp*, a monthly magazine, made its appearance, dedicated to Christian Unity and placed under the patronage of Our Lady and of St. Francis of Assisi. « We believe all that the Catholic episcopate in communion with the Apostolic See of Rome believes », the editorial stated, « the dogmas of the Immaculate Conception and papal infallibility not excepted ». But Father Paul also believed that his Anglican orders were valid, and this was the chain that held him fast in his position.

(6) To demonstrate their affection and loyalty to the Holy Father, the Friars and Sisters began sending contributions for the Peter's Pence collection. This practice started in 1904.

(7) In 1907 Father Paul and Rev. Spencer Jones of Moreton-on-Marsh, England published jointly a study in defense of the papacy, entitled *The Prince of the Apostles*. Mather Lurana suggested the publication of the volume and wrote most of the first chapter.

(8) In 1908 the Church Unity Octave (January 18-25) was observed for the first time, by Catholics and Anglicans. William Cardinal O'Connell of Boston wrote: « I have received your note of January the 6th, and you may rest assured that I myself and my clergy and people, will join their prayers with yours for the holy purpose outlined in your note ». Next to founding the Society of the Atonement, the Chair of Unity Octave was Father Paul's greatest achievement. In February of that year he delivered an address at the initial meeting of the Anglo-Roman Union in New York City, formed for Anglican clergy and laymen interested in reunion.

(9) The year of decision, 1909. In March, Father Paul obtained an interview with Cardinal Gibbons of Baltimore who counselled him to « be patient and follow the leading and guidance of

the Holy Spirit ». In May Father Paul visited his ecclesiastical superior, the Anglican bishop of Wilmington, Delaware, Dr. Frederick Kinsman who advised him in a letter sent in July: « I have no hesitation in saying that if I were in your position I should choose the latter alternative [that is, to enter the Catholic Church]. That would seem to be the natural outcome of the line of development you have adopted. For your own peace of mind and for the effectiveness of your work you ought not try to discharge an impossible dual loyalty ».

On the morning of August 13 at 9 o'clock the Graymoor friar kept an appointment with the Apostolic Delegate, in Washington, D. C. Archbishop Falconio, O. F. M. At the same time Mother Lurana was praying earnestly before the statues of Our Lady and St. Francis in the convent chapel at Graymoor. « May the Lord show us His will and not permit us or our holy Institute to miss the fulfillment of our vocation » she pleaded. As Father Paul unfolded his story of Graymoor and his hopes and desires, the prelate listened kindly and suggested that he return home, submit the request in writing, and this would be forwarded to the Holy See.

In this all-important letter which he soon formulated, Father Paul made the following requests: (1) the acceptance of the Society of the Atonement in its entirety in its submission to Catholic communion; (2) confirmation of the Society's Name and Institute; (3) reception as members of the Third Order of St. Francis; (4) the acceptance as the ' Caput et Mater ' of the Society, St.Francis House, Graymoor, called the Portiuncula and the adjoining Mount of the Atonement with St. Paul's Friary; and (5) the commission of the Friars and Sisters to work toward a threefold aim: (a) reconciling sinners unto God through the Precious Blood of the Atonement, (b) the winning of Anglicans and other non-papal Christians to the obedience of St. Peter, and (c) the conversion of the heathen ». The letter concluded with this promise: « ... should Divine Providence open the way for the admission of the Society of the Atonement into the sheepfold of Peter, we will endeavor to serve to the utmost the interests of Our Lord Jesus Christ and His Vicar, the Father of Christendom ».

The letter was immediately sent to Rome, and later when Father Paul went there during the Holy Year of 1925 he learned the details of its arrival. It was received by Cardinal Merry del Val who took it to Pope Pius X; and, as His Holiness read the document, the cardinal asked: « Holy Father, let them in ». And the saintly Pontiff assented. « Yes, we will let them in ».

The longed-for reply came to Graymoor on October 7, Covenant

Day, through the Apostolic Delegate. « His Eminence directs me to inform you », the letter read, « in the name of the Holy Father that His Holiness is much gratified to learn of your resolution and that of your community and that he hopes and prays for the happy outcome of your good dispositions ... In the future when the community shall have given proof of its utility to the Catholic Church, steps may be taken to have it approved by the Holy See ... ».

The joy at Graymoor on that day could easily be imagined. Arrangements were quickly made for the reception to take place at the end of the month. On October 28 Fr. Edward Blecke, O. F. M., provincial of the Holy Name Province, and Fr. Paschal Robinson, O. F. M. arrived; the following day Msgr. Joseph Conroy, vicar general (and later bishop) of Ogdensburg, N. Y. came. He blessed the chapel of Our Lady of the Angels and made it ready for Mass which he celebrated on the morning of October 30. The members of the Society of the Atonement attended the Holy Sacrifice, for the first time offered in their little chapel.

Later in the morning the Graymoorians came before Msgr. Conroy in the sanctuary of the chapel to make their profession of faith. He was assisted by Fr. Paschal and by Fr. Patrick Drain, the pastor of Our Lady of Loretto Church, Cold Spring, N. Y. within whose jurisdiction Graymoor was located. First, Father Paul and Brother Anthony read their profession of faith, followed by Mother Lurana and the others. No doubt the sentiments of all were reflected in the words of Mother Lurana: « The only fervor I felt was when I made my profession of faith, especially at the words ' and I believe all that the Holy Catholic and Roman Church believes ». It was good to say it aloud and from inside! »

Later each one was baptized conditionally, except for a few children, and in the afternoon Msgr. Conroy gave them absolution. On the following morning he again offered Holy Mass, and they received their First Communion. Father Paul served the Mass. On November 10 Archbishop Farley visited Graymoor and confirmed the converts; at the same time Fr. Paschal received them into the Third Order of St. Francis.

Such was the reception of the Society of the Atonement into the Church and into the family of St. Francis of Assisi. 1909 was a fitting year for this event since it marked the seventh centenary of the approval of the Franciscan Order by Pope Honorious III on April 16, 1209. In the words of Father Paul « the Society of the Atonement as a tender shoot was grafted unto the Franciscan vine ». The reception ceremony appropiately took place in the chapel named in honor of Our Lady of the Angels, a title so fond to St. Francis.

It may be asked what precisely brought Father Paul and his companions into the Catholic Church. There were many factors, and grace was the leading one, of course; but if we seek for any single outstanding reason we shall be disappointed. The Graymoor religious were devoted to the Pope, they loved Our Lady, they sought to imitate St. Francis of Assisi. These motives, combined with prayer and sacrifice and suffering served to bring them to the household of the faith. But perhaps some light may be thrown on the matter from the words of Father Paul.

The words of Christ were an important element in his decision. In a radio broadcast many years later he confided: « I have been a reader of the Gospel since my childhood. I read the Gospel through when I was a boy; and as a minister of the Gospel I read every day of my life a chapter from the Old Testament and one from the New, so that I became saturated with the word of God. And let me tell my friends that it was this continual reading of the Gospel which made a Catholic out of me, because I could not get over the words which Our Lord said to St. Peter: ' Thou art Peter and upon this Rock I will build my Church and the gates of hell shall not prevail against it ' I liked the Episcopal Church and did not care particularly about leaving her, but the words of Christ concerning His true Church in the holy Gospel pursued me wherever I went, until finally I had to capitulate and enter the Holy Catholic Apostolic Church ».

On another occasion he stated that the « words of the Good Shepherd impressed themselves upon my mind and heart, and I recognized th call of the Good Shepherd; and I led the little flock that God committed to my care from the far country of Protestant Episcopalianism into the One Fold under the One Shepherd ».

Of course Reception Day was not the end of the story. It was only the beginning of life in the Catholic Church in which Father Paul's gifts and talents were dedicated to the glory of God, the welfare of souls, and the promotion of prayer and works for the cause of Christian Unity. He was ordained June 16, 1910 in St. Joseph's Seminary, Dunwoodie, N. Y. by Archbishop Farley and on January 25, 1912 he made his profession of vows for life in the Society of the Atonement.

Father Paul's love for the Church only increased his longing to bring non-Catholics into it. « We are much too grateful for our own admission to the Fold of St. Peter », he wrote, « not to stretch out a loving hand to every individual soul, who is contemplating the same step with a glad cry of help and encouragement. We want all our dear old Anglican friends and brethren to know, that

wide-opened arms and a heart brimful of joyous welcome awaits everyone of them, who now or hereafter, turns towards Graymoor seeking us as a medium of entrance into Peter's ship ». But in addition to the joy of receving non-Catholics, he suffered the sorrows that must come to every priest, and especially to every religious founder.

Often he called himself Paul of the Atonement and so he was, not only in name but in fact. A Capuchin father wrote to congratulate him on entering the Church, but with the congratulations and good wishes and the prophecy « of great and noble work for the souls of men », he warned: « Of course, you will have your trials. They are the sign manual of God's special love ».

In reply Father Paul acknowledged the important rôle of suffering: « The explanation is that all true Catholics ... are trained for heaven by Jesus Christ in the school and discipline of the Cross, and all therefore look for it as the badge and seal of every holy enterprise. ... God forbid that the Children of the Atonement should ever be strangers to the Passion and crucifixion of Jesus Christ ».

For thirty more years Father Paul lived his Atonement life, in the shadow of the Cross, and as a burning apostle of Christian Unity. Early in his career he said: « The doctrine we must preach and ever hold before the eyes of the world is the At-one-ment of man with God and the sole instrument of its accomplishment is the Holy Cross ». He lived that maxim to an extraordinary degree.

The blessings of God were many to him and his Society of the Atonement, but the greatest of all was entrance into the Church. As he testified: « the most irrefragable proof that Divine Providence ever gave to the operation of the Holy Ghost in the conception, name, and birth of the Society of the Atonement is embraced in the fact that Pope Pius X, on October 30, 1909 received the Society of the Atonement into communion with the Apostolic See, thus covenanting to preserve both the Name and the Institute and to foster its threefold mission under the shepherd crook of Peter ». It was *the* blessing of his life confirming the graces and gifts before, and a pledge of favors to come. « The greatest thing I ever did », he could say thirty years later, « was when I brought myself and my companions at Graymoor into the Catholic Church ». And that great act served as a model for others who were wondering and waiting outside the doorway of the Church. That Reception Day of fifty years ago continues in its effect in the daily development of the Friars and Sisters of the Atonement and their Unity Apostolate throughout the world.

Titus Cranny, S. A.

ISLAM AND CHRISTIAN UNITY *

The very existence of Islam, or Mohammedanism, as the religious faith of more than one-seventh of the total estimated population of the world is a forceful indictment against a divided Christendom.

Islam is even, in some degree, the creation of Christian disunity. For when in the seventh century Mohammed began his vigorous purification of Arabian polytheism by preaching the restoration of the religion « of Abraham, ... Isaac, Jacob, the Tribes (of Israel) ... and Jesus » (Koran 2:136), the Christianity with which he came in contact was weak and ill-informed owing to protracted internal strife, schism, and open heresy.

The young « prophet » never did hear a satisfactory elucidation of the central Christian mysteries, with the consequence that the Judaic content came to dominate his mission and the Christian elements were reduced and garbled in the Koran and in subsequent Islamic thought.

Islam soon became the price paid for much wider Christian disunity. The price was gigantic: the ultimate near-total loss to the Christian Church of every one of its ancient centers in Asia and Africa, with the sole exceptions of Ethiopia and parts of India.

To be sure, some Christianity did survive, with various fortunes and in various forms, under Islamic domination, and even played an important role in the development of Islamic civilization; but the tremendous, rapid and bloodless defection of Christians to Islam must be attributed in great part to those same inter-Christian conflicts which had robbed the faithful of sacramental life, grace and — in the end — faith. The lands of our Lord and His apostles, of Paul, Clement, Gregory, and Augustine remain predominantly Moslem lands to this day.

Even when a revitalized Christendom turned its energies to Islam at the end of the eleventh century, it was partly to cloak the Great Schism of 1054 and divisive tendencies in the West. In Spain and Sicily territory was permanently recovered from Islam

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(*) This article is reprinted with the kind permission of the editor of *Worship*.

by force, but the Crusade in the Holy Land came eventually to failure. Christian disunity was likewise a major factor in that failure; not only the schism separating East from West, but also the quarrels among Western Christians themselves.

Very disturbing was the inability of the Christian Church, in the very land of its birth, to manifest either its unity or its apostolicity. The selfsame spirit of discord, rivalry and frightened alliance with unreligious and even downright irreligious aims of « Western » nations has dogged and paralyzed the Christian apostolate in Moslem lands ever since.

Obviously, therefore, the reunion of Christendom is a central imperative in connection with the Christian encounter with Islam. As long as a Moslem family must guard the keys to the Holy Sepulchre because of the mutual distrust and endless squabblings of the Christian groups inside, and as long as there are dozens of assorted patriarchs of Constantinople, Antioch, Jerusalem and Alexandria, a Moslem cannot be expected to grasp easily the true meaning and fact of Christian unity as stated in the Creed.

But there is more to the problem than that. Complete and perfect reunion of the dissident Christian bodies in the Islamic world is certainly not « just around the corner ». In many parts of that world, too — in North Africa, Arabia, Iran, Pakistan, and Southeast Asia, for example — there is virtually no living Christian tradition on which to fall back. Or what of tropical Africa, where Islam is today enjoying her own greatest missionary successes since the conversion of the Mongols and the Turks?

Such factors as these require that Islam be given special thought both in regard to Christian unity itself, and to the wider problems of the world apostolate.

The whole question of Islam in relation to the Christian apostolate is too large and complex to treat in one short essay (1). I should like briefly to comment on the role of the liturgy in the Christian encounter with Islam. Fundamentally, in my opinion, that role is twofold: one of attraction and one of education.

The former aspect might be summarized in this way: the liturgy of the Christian Church, in its most inclusive denotation, possesses a wealth of elements capable of exerting great attraction to Christian truths upon Moslems of good will.

The Islamic « community of true believers » (Arabic, *ummah*) finds its type, like the Christian Church, in the union of the offspring of Abraham, the chosen people of Israel. Like the Church,

(1) For a longer introduction to the subject see my article « Jews, Christians, and Moslems », *The Bridge*, ed. John M. Oesterreicher, Vol. III (New York, 1958), pp. 84-121.

too, Islam claims to have a mission to all nations which is assured of Divine favor and of eventual success. Islam also has, though normally in an arrested and undeveloped state, common Judaic elements from which also so much of Christian worship is derived.

Although there is no sacramental system in Islam, no priesthood, and only a very rudimentary prescribed liturgical life, Islam does have an outstanding devotion to prayer, both to formal public worship and to private prayer. Allah is Jehovah. The uplifting of the mind and heart to Him (though it is not through Christ in the Holy Spirit) is at once understood and deeply revered by Moslems. Their public prayer has its hours, postures and leaders in common with Christian prayer.

In the old and influential Islamic movement called Sufism, in fact (which shares common origins, means, and ends with Western monasticism), the Islamic tradition of prayer broke clear of the limitations of Koranic theology and soared, in the opinion of those most qualified to judge (2), to the level of infused contemplation and supernatural mysticism; the works of al-Hallaj, al-Rumi, and ibn-al-'Arabi, for instance, are permanent achievements of the praying Moslem soul, and could have no greater recommendation than that their thought has been suggested to have influenced the writings of St. John of the Cross.

In the Sufi tradition there is to be found the nearest Islamic equivalent to the Christian « religious life » — with eremetism, monasticism, mendicantism, and even « third orders ». In the attitudes and highly developed liturgical life of these groups lie the closest connection with the Christian liturgy; their freer thought and searching prayer has led to contacts which only the lack of space forbids me to chronicle.

But even popular or « folk » Islam is replete with possibilities for the acceptance of Christian liturgical meaning. Many old mosques are former Christian churches, to begin with; they have been stripped, but, as in Protestantism, the pulpit remains. Islam has its festivals, too, its saints, and martyrs, its shrines, processions and litanies. On the level of « sacramentals » it has its relics, holy water, tapers, medals, and rosaries on which are recited the ninety-nine attributes of God; the « sacramentals » are particularly important in Shī'ite Islam, the « Protestant » branch. I think no one who has seen in Zanzibar the solemn commemoration of the martyrdom of the son of 'Ali could doubt the significance, parallel, and possible bridge which that Moslem « liturgy » represents.

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(2) See the various works on this subject by Louis Massignon, Louis Gardet, and Jacques Maritain.

Recently I saw some young Moslems teaching one another to make the sign of the cross in the Holy Sepulchre. Such a thing is possible because Islam, though wrong, is not nearly so wrong as it is incomplete. Christ and the Holy Spirit are there, but they are not understood.

It is at this point that the educational power of the Christian liturgy enters the question. For there is one extremely precious basis for theological dialogue between Christianity and Islam which is absent from Hinduism, Buddhism, Taoism, and the like; that is the fact that the Koran professes the divine revelation of the Old and New Testaments. Of course there is a Moslem theory about the « corruption » of these books to be gotten around, but essentially the problem is to familiarize the Moslem with them.

Therein lies the hope and challenge for the Christian apostolate in the Islamic world.

Several initiatives in this apostolate have borne, thank God, startlingly successful fruit in recent times. One might mention, among other things, the work of the Dominican Fathers in Cairo, whose excellent studies in Islamic theology and mysticism have established favorable contacts between them and Moslem scholars; of the example of the Benedictines at Toumliline in Morocco, whose priory has for the past several years been the scene of a unique experiment in Christian-Moslem dialogue; or the many-sided zeal of the White Fathers and of the Little Brothers and Sisters of Jesus, who are following the heroic example of Charles de Foucauld.

Fortunately Arabic is already a liturgical language of the Church (3). Could not today's Moslem be as deeply impressed as (and better informed than) Mohammed himself was by the Christian liturgy? « You shall surely find the nearest to the true believers in friendship are those who say, ' We are Christians '. That is because there are priests and monks among them » (Koran 5: 85).

For where else but in the Sacrifice, in the psalms (4), in the careful, orderly, coherent and calculated presentation of the truths of revelation in the Christian liturgy can the Moslem better find the answers to those perplexing problems with which the Koran leaves him concerning Christ? In what sense is Christ « the Word »?

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(3) It is used by the Copts of the Alexandrian Rite, the Syrians and Maronites of the Antiochene Rite, and the Melkites of the Byzantine Rite, and, among dissident Oriental Churches, by the patriarchates of Alexandria, Antioch, and Jerusalem of the Orthodox Church, and by the Syrian Jacobite Church of the Monophysites. A few further remarks may be found in my article « Language and the Apostolate », *Unitas*, Vol. VII, no. 2 (Summer, 1955), pp. 77-81.

(4) The psalms are specifically mentioned several times, and are the only book of the Bible to be quoted directly in the Koran.

Who is the Holy Spirit? Why was Christ born by the Virgin birth? How did He perform miracles? What is the meaning of His passion, death, and resurrection? There is even Mohammed's startling statement on that matter which the explicit knowledge of the Church received from the Holy Spirit only in 1854: « Every Adam's son coming into the world is touched by sin, except the Mother of Jesus and her Son » (5).

Cairo, United Arab Republic.

James Kritzeck

(5) On this point see G. C. Anawati, O. P., « Islam and the Immaculate Conception », *The Dogma of the Immaculate Conception*, ed. E. D. O'Connor, C. S. C. (University of Notre Dame, 1958), pp. 447-61.

COMMENTS AND DOCUMENTS

Pope John XXIII and the Unity of the Church

As is noted and commented upon elsewhere in this issue, a notable part of Pope John's first encyclical Ad Petri Cathedram *was devoted to the theme of Christian unity. Reflecting his deep preoccupation with the question of unity, the Pope sets forth the Catholic concept of the Church's unity in the clearest terms and makes a paternal appeal to those Christians separated from Rome to return to that unity. We are reproducing an English translation of this part of Pope John's encyclical below:*

Prayer of Jesus Christ gives motives for hope

Let Us now speak of that unity which We especially desire, and with which the pastoral office committed to Us by God is most closely linked; I mean, the unity of the Church.

Of course, all know that the Divine Redeemer founded a society which was to keep its unity till the end of time, according to the promise: « Behold I am with you all days even to the consummation of the world » (Matt. XXVIII, 20); and that for this intention He prayed most fervently to his heavenly Father. But this prayer of Jesus Christ, which surely was heard, and granted for his reverence (cf. Hebr. V, 7): « that they all may be one as Thou, Father, in me, and I in Thee, that they also may be one in us » (John XVII, 21), implants in Us a conforting hope and gives assurance that eventually all the sheep who are not of this fold, will desire to return to it; consequently, in accordance with the words of the same Divine Redeemer, « there will be one fold and one shepherd » (John X, 16).

It was under the guidance of this comforting hope which encouraged Us very much, that We publicly announced the plan to summon an Oecumenical Council, to which Bishops from every part of the world will come to discuss matters important to religion. The Council's chief business will concern the increase of the Catholic Faith and the renewal along right lines of the habits of Christian people, and the adapting of ecclesiastical discipline to the

needs and conditions of the present time. That event will surely be a wonderful manifestation of truth, unity, and charity; a manifestation, indeed, which it is Our hope that those who behold it but who are separated from this Apostolic See, will receive as a gentle invitation to seek and find that unity for which Jesus Christ prayed so ardently to his heavenly Father.

Longings for unity among the separated groups

We have already learnt, — and it was indeed a consolation to Us — that quite recently in not a few communities which are separated from the Chair of Blessed Peter, there has been aroused a certain sympathy of mind towards the Faith and Catholic teaching; and considerable respect for this Apostolic See has arisen and daily increased as the study of truth destroys prejudices once held. We also know that congresses have been held by nearly all those who, although in union neither with Us nor with each other, call themselves Christians, with a view to uniting among themselves; and that they have set up Councils to this end. This shows that they are experiencing a strong desire to reach at least some kind of unity.

Unity of the Church desired by its Divine Founder

It is beyond doubt that the Divine Redeemer established His Church and endowed and strengthened it with a strong mark of unity; otherwise, — to use an absurd supposition — if He had not done so, He would have done something completely transitory and, at least in the future, contradictory to Himself, in much the same way as nearly all philosophies, which depend on the whim of men's opinions, come into existence one after another in the course of time, are altered, and pass away. But it is plain to all that this is opposed to the divine teaching authority of Jesus Christ who is « the way, the truth and the life » (John XIV, 6).

This unity, however, Venerable Brethren and dear children, — which, as We said, ought not to be something frail, uncertain, and unsteady, but something solid, firm, and safe, — if it is lacking in other groups of Christians, is not lacking in the Catholic Church, as all who carefully examine the question can easily observe. It is a unity which is distinguished and adorned by these three marks: unity of doctrine, of government, of religious practice. It is a unity which is clearly visible to the gaze of all so that all can recognise and follow it. It has this nature, We say, by the will of the Divine Founder, so that within it all the sheep may be

gathered together into one fold, under the guidance of one shepherd; so that all the children may be invited into the one Father's house, founded on the corner-stone of Peter; and so that, as a result of it, efforts may be made to link all peoples by this bond of brotherhood to the one kingdom of God, whose citizens, joined harmoniously together heart and soul while on earth, may eventually enjoy happiness in heaven.

Unity of Faith

For the Catholic Church ordains that all that has been divinely revealed must be firmly and faithfully believed; that is, what is contained in the Scriptures, or is oral or written tradition, and, from the time of the Apostles in the course of the centuries, has been approved and defined by the Supreme Pontiff and the lawful Oecumenical Councils. Whenever anyone has left this path, the Church using her maternal authority has never ceased to invite him back, again and again, to the right path. She indeed clearly knows and maintains that there is but one truth, and consequently, that contrary « truths » cannot exist; she declares and bears witness to the saying of the Apostle of the Gentiles: « The powers we have are used in support of the truth, not against it » (2 Cor. XIII, 8).

There are quite a number of points which the Catholic Church leaves to the discussion of the theologians, both in so far as these points are not absolutely certain, and also, as the famous English writer, John Henry Cardinal Newman noted, in so far as controversies of this kind do not tear asunder the unity of the Church, but rather greatly help (by striking new light out of the friction of the various opinions) to a deeper and better understanding of doctrine, and level and strengthen the path to the attainment of that unity. (Cf. J. H. Newman, *Difficulties of Anglicans*, vol. 1, lect. X, p. 261 seq.). However, that common saying, sometimes expressed in other terms and attributed to different authors, should be retained and approved: In essentials, unity; in doubtful matters, liberty; in all, charity.

Unity of Government

Further, the unity of government in the Catholic Church is obvious to all. For just as the faithful are subject to their priests, and the priests to their bishops, whom « the Holy Ghost has placed ... to rule the church of God » (Acts XX, 28), so each and all the Bishops are subject to the Roman Pontiff, who is regarded as the successor

of St. Peter, whom Christ Our Lord set as the rock and foundation of His Church (cf. Matt. XVI, 18), and to whom alone in a special manner He gave the power of binding and loosing whatever is on earth (cf. Matt. XVI, 19), and of strengthening his brethren (cf. Luke XXII, 32), and of feeding the whole flock (cf. John XXI, 15-17).

Unity of Religious Practice

With regard to unity of religious practice, everyone knows that the Catholic Church, from its earliest period down through the centuries, has always had seven, neither more nor fewer, sacraments, received as a sacred legacy from Jesus Christ, and she has never ceased to dispense these throughout the Catholic world for the nourishing and fostering of the supernatural life of the faithful. It is likewise known that in the Church is celebrated only one Sacrifice. This is the Eucharistic sacrifice by which Christ himself, our salvation and our Redeemer, daily sacrifices himself for us all, in an unbloody manner but truly, as He did when hanging on the cross on Calvary; and thus in his mercy He pours on us the immeasurable treasures of his grace. Hence St. Cyprian with complete truth declares: « It is impossible for another altar to be set up or a new priesthood to be established apart from the one altar and the one priesthood » (Epis. XLIII, 5; Corp. Vind. III, 2,594; cf. Epis. XL apud Migne, PL IV, 345). However, as all are aware, that does not prevent the use and approval in the Catholic Church of various rites, by which she is displayed in greater beauty and, like the daughter of the King of Kings, seems to be dressed in varied robes (Cf. Ps. XLIV, 15).

That all may obtain this true and harmonious unity, the Catholic priest, when he is celebrating the Eucharistic Sacrifice, offers the spotless victim to the most merciful God, interceding in the first place « for thy holy Catholic Church, that thou wouldst deign to give her peace and protection, to unite and guide her the whole world over; together with thy servant our Pope, and all true believers who foster the Catholic and apostolic faith » (cf. *Canon Missae*).

Paternal Invitation to Union

May this wondrous manifestation of unity, therefore, by which the unity of the Catholic Church stands forth for all to see, may these desires, these prayers by which she implores from God the same unity for all, move your mind and rouse it in a salutary manner; We say, *your* — for we are speaking to those who are separated from the Apostolic See.

Indulge this ardent longing We have to address you as brothers and sons; permit Us to nourish that hope for your return, which We foster with sentiments of paternal love. We are glad to address you with the same pastoral zeal with which Theophilus, Bishop of Alexandria, when an unhappy schism was rending the seamless garment of the Church, addressed his brethren and sons in these terms: « Let us, dearly beloved, as sharers in a heavenly invitation, each according to his degree, imitate Jesus, the guide and accomplisher of our salvation. Let us embrace that humility of soul which uplifts, and that charity which unites us with God, and that sincere faith with respect to the divine mysteries. Flee from division, shun discord ... foster charity among yourselves; listen to Christ speaking, ' in this will all men know that you are my disciples, if you have love one for another ' » (cf. « *Hom. in mysticam coenam* », PG, LXXVII, 1027).

Note, We beg of you, that when We lovingly invite you to the unity of the Church, We are inviting you not to the home of a stranger, but to your own, to the Father's house which belongs to all. Permit Us, then, longing for you all « with the tenderness of Jesus Christ » (Philip. I, 8), to exhort you to call to mind your ancestors « who preached God's word to you: contemplate the happy issue of the life they lived, and imitate their faith » (Hebr. XIII, 7). The noble ranks of the Saints above, whom each of your races has sent before you into heaven, and those in particular who, by their published writings, handed down and explained clearly and accurately the teaching of Jesus Christ, seem to invite you by the example of their life to union with this Apostolic See, with which as a means of salvation your Christian community also was linked for so many centuries.

All those, therefore, who are separated from Us, We address as brothers, using the words of St. Augustine: « Whether they like it or not, they are our brethren. They will cease to be our brethren only if they cease to say the ' Our Father ' » (S. Aug. In Ps. 32, Enarr. II, 29; Migne, PL. XXXVI, 299). « Let us love the Lord our God, let us love His Church: let us love Him as a father, her as a mother, Him as a Lord, her as His handmaid; because we are children of His handmaid. But this marriage is fastened with bonds of great love; nobody can offend the one and be acceptable to the other ... What does it profit you not to have offended the father, who will not leave unpunished an offence given to the mother? ... Hold, therefore, dearly beloved, hold all of you with one mind God as your father, the Church as your mother ». (Id., In Ps. 82, Enarr. II, 14; Migne, PL. XXXVII, 1140).

But We direct our suppliant prayers for the protection of the

Church and the extension of the fold and kingdom of Christ to the most gracious God, giver of heavenly lights and of all good things, and We urge that prayers may likewise be directed by all Our dear Brethren and children in Christ. The outcome of the future Oecumenical Council depends more, indeed, on all vying with each other in the ardour of their united prayers, than on human effort, industry, and diligence. To take part in this prayerful appeal to God, We invite most lovingly those, also, who, though they are not of this fold, yet reverently worship God and with good will strive to keep His commandments.

May the divine entreaty of Christ increase and bring to fulfilment Our hope and Our intentions; « Holy Father, keep them in thy name whom hast given me; that they may be one as we also are ... Sanctify them in truth; thy word is truth ... Not for them only do I pray, but for them also who through their word will believe in me ... that they may be made perfect in one ... » (John XVII, 11, 17, 20, 21, 23).

From harmonious agreement of minds flows peace and joy

We repeat these words in earnest prayer, along with the Catholic world united with Us; and We do so, inspired not only by a burning love for all nations, but also moved by the humility of the spirit of the Gospel. For We know the lowliness of Our own person, whom God, not by Our merits, but in His secret counsel, deigned to raise to the dignity of Supreme Pontiff. Therefore, to all Our Brethren and all Our children who are separated from this See of the Blessed Peter, We repeat these words: « I am ... thy brother, Joseph » (Gen. XLV, 4). Come: « receive us » (2 Cor. VII, 2); We have no other desire, no other wish, We ask nothing else from God save your salvation, your eternal happiness. Come; out of this so longed for and harmonious unity which brotherly love must foster and cherish, great peace will spring; that peace « which surpasses all our thinking » (Phil. IV, 7), since it has its origin in heaven; that peace which Christ announced to men of good will by the choirs of angels who hovered above his crib (cf. Luke II, 14), and which, after the institution of the Sacrament and Sacrifice of the Eucharist, he imparted with these words: « Peace I leave with you, my peace I give unto you; not as the world giveth do I give unto you » (John XIV, 27). Peace and joy; joy also, for those who are really and effectively united with the mystical Body of Jesus Christ, which is the Catholic Church, share in that life which flows into each single member from the divine Head; and on account of that life, those who faithfully obey all the instruc-

tions and commandments of our Redeemer, can enjoy even in this mortal life, that happiness which is a foretaste and prophecy of the eternal happiness of heaven.

Activity within the soul at peace

This peace, however, this happiness, while we travel amid the difficulties of this earthly exile, is still imperfect; for it is a peace not unruffled, not without its storms; it is an active peace, not a lazy or listless one; further, it is a peace which makes war on all errors, however speciously these may be veiled in the guise of truth, and on the enticements and blandishments of vice; it fights against the enemies of the soul of whatever kind, who are capable of weakening, soiling, and harming innocence or our Catholic Faith; and also against hatred, deceits, and discord, which can tear and wound it. For this reason, the Divine Redeemer gave and entrusted to us the peace which is *His*.

Peace, then, which we must seek and towards which we must bend all our efforts, has to be, as We said, that which admits no errors nor compromise with those who hold them; the kind of peace which makes no concession to vice, and which avoids all discord. Those who pursue this peace must be ready to give up their own advantage and convenience for the sake of truth and justice, in accordance with the words: « Seek ... first the kingdom of God and his justice ... » (Matt. VI, 33).

Through the intercession of the Blessed Virgin Mary, Queen of peace, to whose immaculate Heart Our Predecessor of immortal memory Pius XII consecrated the whole human race, We make Our earnest prayer to God that this unity in harmony, this true, active, militant peace may be obtained, both for those who are Our children in Christ, and also for all those who, though separated from Us, yet cannot do other than love truth, unity, and harmony.

* * *

A Council of Union or a Council for Unity

A meeting between Catholic and Protestant journalists at Maria Laach.

In Germany the proclamation of the forthcoming council gave rise to an enthusiasm so widespread and so profound that it is difficult for us to understand it. German Christians, far more than those in France, are aware of the tragedy of division. The very

fact that Catholics and Protestants live permanently side by side brings home, to those who have eyes to see, the evil of division, from the point of view both of religion and of temporal efficiency.

However, the enthusiasm of the first few weeks has been followed by a certain reserve. This may be accounted for partly by subsequent clarifications of the Roman position, partly by the difficulties which the theologians have raised. Thus, the theme of the fourth great assembly of German writers was the subject of the council. For some years now both Catholic and Protestant journalists have been meeting in order to discuss, with complete freedom of speech and in perfect charity, the problems of Christian division and of Christian unity.

The meeting this year took place from the 19th to the 22nd of June in the ancient abbey of Maria Laach, and the coming council was the sole topic of discussion. More than a hundred and fifty journalists and theologians came together to hear Professor Stakemeier's statement of the Catholic point of view, and Professor Meinhold's speech from the Protestant point of view. The sessions were opened by some words of welcome from Doctor Beckmann, president of the evangelical Church of the Rhineland, and from Mgr. Jaeger, Archbishop of Paderborn, who spoke for the Catholics. His address was a very clear explanation of the council from the Catholic point of view.

To be ecumenical, he said, a council must bear the marks of universality in its convocation, in its proceedings, and in its authority.

Its convocation is ecumenical since all residential bishops have been invited. Mgr. Jaeger even went so far as to say that diocesan bishops have a divine right to take part. Titular bishops can take part by ecclesiastical right. But the invitation to all bishops does not necessarily imply that all must participate. It is enough that the episcopal representation should have a universal character as it is usually understood in history. But from the earliest times great importance was attached to the presence of the patriarchs, even though at the first few councils the Pope, the Patriarch of the West, was only represented by pontifical legates.

One objection immediately arises, especially when a Catholic bishop finds himself facing an audience which includes many Protestants: In such a council, how are the laity represented? Mgr. Jaeger answers: They are represented in the person of their bishops. For bishops are not only teachers and judges of the faith; they are also, in virtue of their baptism, members of the faithful.

The company of believers, taken as a whole, participates in the infallibility of the Church in matters of faith. Pius XII in the Bull

Munificentissimus Deus, in which he proclaimed the dogma of the Assumption, explicitly invokes the common consent of the faithful.

Ecumenicity is also required in the proceedings of the council. This presupposes a complete liberty in discussion of the questions involved, so that the work of theologians and the grace of the Holy Spirit may bring about the greatest possible unanimity among the members of the council. It should always be remembered that such unanimity is not absolutely necessary, for a simple majority suffices for a conciliar decision. In fact the bishops express their beliefs by a simple No or Yes, by approval or rejection. But since human motives are also involved, it is natural that there should divergencies.

Finally, the council must be ecumenical in its authority. The decisions taken by the council, with the approval of the See of Rome, are binding on the whole Church. One might perhaps object that an institution which has the power of defining the faith renders the Holy Spirit in some sense unnecessary, and seems to have usurped the functions of God Himself. Mgr. Jaeger replies that such an objection would have been quite foreign to the spirit of the early Church; it is inspired by a rationalistic spirit which no longer grasps the real nature of the Church. Christ promised his help, and the help of the Holy Spirit, even to the end of time, not for the purpose of a new revelation but for an infallible understanding of the faith and of God's Word.

A Catholic Theologian's Viewpoint

After the Archbishop's exposition, Professor Stakemeier explained how a council is regarded in Catholic theology. He concentrated the debate on the most important points. He did this without in the least attenuating doctrinal questions. His great competence in conciliar history and his intimate knowledge of German Protestantism enabled him to confront current objections with ancient situations, and to find in such a juxtaposition answers which seemed, in a good many cases, to satisfy the Protestant theologians.

Ecumenical: an Equivocal Term

The word « ecumenical » has been taken in many different senses. Father Stakemeier quoted Visser t' Hooft: « The ecumenical patriarch is wondering if the council will be ecumenical, if the ' Ecumenical ' Council of Churches doesn't take part ». (i. e. The World Council of Churches). The speaker insisted particularly on the differences between the ecumenical council and the World

Council of Churches. This latter is much narrower in scope than the former, for the World Council of Churches neither represents the faith of all believers, nor is it a Church in itself; and it defines neither faith nor theology. Above all, it possesses absolutely no authority to impose faith or theology.

The council is quite different:

1. Its members are conscious that they represent the one and only Church of Christ (this notion is common to Catholics and to Orthodox).

2. They have the same faith, and though differences of opinion appear and are freely expressed, the Fathers of the council are conscious of the infallibility of their college, and they accept in advance the decisions of the majority, whatever these may be.

3. The council's decisions are binding on the whole Church.

Nevertheless, the World Council of Churches is a reality. Any attempt at unity must reckon with it. That is not to say that it can some day become « conciliar » or be integrated with the council. Its structure is too different, and its own definition of itself makes such an event impossible. It is only just that a communiqué from Geneva should have announced that the World Council of Churches has no intention of holding a « parallel Council » at Geneva to the ecumenical council at Rome.

What is to be Understood by a Council of Union?

The speaker first of all mentioned the unity Councils of Lyon and Florence. He reminded his hearers — and this was evidently of interest to the Protestants — that the Council of Trent was originally conceived as a council of union. It was not, in fact, the reformers' intention to found a new Church, but to reform that which was already in existence. And so the Fathers of Trent invited the Protestants to come and give an explanation of themselves. They were assured of the right to discuss every question in the light of the Scriptures and of the Fathers of the Church. But the Council specified that the principle of interpretation by Scripture alone would not be accepted. There were, in fact, certain Protestant delegates at the Council. They demanded that Lutheran theologians should be allowed to be present at the Council, and that the letter of invitation should be redrafted. These two points were conceded. They then demanded that the bishops should be freed from their oath of obedience to the Pope, that the Council should define its superiority to the Pope, and that all former decrees concerning the Reformation should be annulled. The Fathers of the

Council could not concede such demands. The union broke down even before it had been seriously attempted.

There is no question, for the moment, of a council of union. According to the declarations of Pope John XXIII the council will be an assembly of bishops in communion with the See of Rome, and will deal with matters within the Catholic Church. But all its work will be done with a view to the wider cause of unity, for the council is indeed, as the Pope said in his first proclamation, an invitation to unity.

The Council and Orthodoxy

What fruit can be expected from such striving after unity? An immediate union with the Orthodox Churches can hardly be expected. The theologians all agree now in welcoming the Pope's recent declarations that the coming council will be a meeting of Catholic bishops. The Protestants had feared, momentarily, that the Catholic Church might unite with the Orthodox Church on the basis of their mutual faith and devotion. Some even were afraid that the council had been decided upon as a means of reinforcing the traditional type of Church — Catholic and Orthodox — against the ever-growing power of the World Council of Churches. Protestant theologians and journalists at Maria Laach were glad to admit that such political intentions could not rightly be attributed to Pope John XXIII. But they still hoped that the Catholic Church would not take undue advantage of its nearness to Orthodoxy. For in the present political circumstances an attempt at reunion with Orthodoxy would result in destroying Orthodoxy itself. This, from their point of view, is undesirable. In fact, if union is conceivable (as we would say it is) with the Orthodox Churches in the free world, it is quite improbable with the Churches behind the iron curtain, and notably with the great Orthodox Church of Russia which today is the centre of gravity of Orthodoxy.

The Pope's declarations brought matters to a head. Some days after the report, the Orthodox patriarch of Moscow said that there was no intention, so far as he was concerned, of the Orthodox Church of Russia coming to the council. On this point the air has been cleared, and this is far better than any equivocation, even though the first enthusiasm at the news of the council has been thereby diminished.

The Council and the Protestant Churches

If union between Catholics and Orthodox seems impossible, humanly speaking, *a fortiori* is it so on the Protestant side. To

speak to Protestants about a council is apt to stir up bitter memories of Trent. Yet among theologians and ordinary people a new spirit has been moving these last few years. What the Pope has said about the steps towards mutual understanding with the Orthodox must be true also of the Protestants — knowledge, then understanding, then union. Meetings such as that at Maria Laach are striking witness to this.

To throw down the walls of prejudice, both psychological and historical, will take time, sincerity, and a determined effort of charity. Perhaps for German Catholics and Protestants there will also be necessary a fairly long period of collaboration in the defence of Christianity. If, today, meetings are possible which one could never have imagined thirty years ago, this is doubtless the result of common resistance to Hitler on the part of the best men of both sides. And today, still working together, they are resisting communism and practical unbelief. Maybe, too, Catholics and Protestants will have to submerge their differences in a common front against the great non-Christian religions, as some historians foretell.

Some Disputed Questions

The discussion which followed upon Father Stakemeier's talk brought to light two tendencies: the theologians, being aware of the difficulties, showed prudence and even some pessimism. The journalists, both Protestant and Catholic, wondered if they had come to Maria Laach to bury the hopes which the council had engendered. The enthusiasm of the faithful did not arise purely from ignorance of the problems. It was an outward manifestation of the deep desire for unity which is stirring among all Christians.

The Protestants asked insistently what would be the place of the laity in the council. Fr. Stakemeier answered with the story of the Council of Trent, where theologians played a great part, and to which, as already mentioned, Protestant lay theologians were invited.

There was also discussion of the *Monitum* of the Holy Office of 1948, which some seemed to confuse with the instruction of 1949. Some Protestants complained that these measures had hindered ecumenical conversations.

In fact, however, the instruction of 1949 was rather favourable to meetings. The fact that such talks were entrusted, on the Catholic side, to bishops, is really a step forward, for it shows that the Church is officially interested in these discussions. The Protestants should understand this. Theirs is, in a way, a church of theologians. But the Catholic Church has a *magisterium*. It is not a

negative measure, but a positive one, when the Holy Office asks this *magisterium* to keep in touch with ecumenical movements.

The Protestants also said that they were afraid that the bishops of the council would not have a sufficient knowledge of Protestant problems. The answer was given that at the Council of Trent the bishops and theologians set forth the Protestant theory of justification better than any Protestant could have done, even to the extent of drawing down on themselves the wrath of some members of the Council.

An Evangelical Theologian's Reflections

The council, in the view of Dr. Meinhold, the Protestant speaker, accords with the tradition of the primitive Church. There are certain questions which cannot be resolved locally, when it is necessary to condemn errors or to expound the faith more clearly. The Church then meets to explain her faith better, with the help of the Holy Spirit, who promises to lead her into all truth.

Such a solemn affirmation of faith always carries with it a certain risk. It is not certain, beforehand, that every human mind will submit in obedience to the faith. Each council is tied up with a dangerous situation, and this danger can be seen already even at the announcement of the council, when some men are asking: « Will this council bring about unity, or will it provoke division? »

Unity of faith; this must be the end of every council, even when it deals primarily with internal questions or disciplinary measures. So we learn from primitive tradition. The quarrels about the Law and the Gospel were to safeguard the faith in one Saviour alone, and from apostolic times two sectors of the apostolate can be seen within the unity of one faith, the one towards the Jews and the other towards the Gentiles.

In the eyes of a faithful Protestant, in the eyes of the Protestant Church, the council announced by Rome is a « summons » in the best sense of the word. The Protestant Church must give the council a picture of what she is, and of what she believes. The Protestant Church must rejoice at the holding of a council because she has been seeking unity for so long herself, and she cannot but regret Catholic reticence in regard to Protestant ecumenicism.

Church and Council as seen by Protestant Theology

The Protestant Church does not possess within herself the institution of councils, although synodal meetings tend towards a conciliar form. Therefore, the Protestants have not yet studied the possibility of representing their Church in a council. The first

question which faces them is this: according to Protestant ecclesiology, can the council represent the Church? To answer this, Professor Meinhold had to define his ecclesiology in face of the fact of the council. He outlined four aspects of the Church, and in doing so he did his best to accentuate whatever tends to bring Protestants and Catholics together.

1. Above all, the Christological origin of the Church must be affirmed. The Church is the Body of Christ. As St. Augustine puts it, the Church and Christ, her Head, together make up the whole Christ. The Church is therefore given to us with Christ's coming; she exists wherever Christ is, and conversely where Christ is, there too is the Catholic Church. The Church, like Christ, is an object of faith: she is not here, nor there. She is, in this sense, invisible.

2. The Church is the organism through which Christ lives in history. Christ, then, prolongs his existence throughout the centuries by means of the word and of the sacraments. The word and the sacraments are the extension of the Incarnation. Wherever the sacraments are given or the word is preached, there is the Church, as an assembly founded on the word and the sacraments together.

3. The Church is characterised by her being-in-the-world (Welthaftigkeit), and this character is inseparable from her being (the Body of Christ) and her existence (sacrament and word). She knows herself to be situated in history between the first and the last coming of the Lord as a means of salvation for all men. Therefore, there are both saints and sinners within her, and in every Christian there is a struggle between sin and righteousness. But despite sin, she remains the Body of Christ; she is the communion of the saints, inasmuch as she brings about the work of sanctification. This work necessitates within her a « government » and an exterior « construction ». This government and this construction are necessitated by the historical development of the Church, but they must correspond to the indications in the Gospel.

4. From the fact that she exists in history, the Church must undergo an historical development. The Protestant speaker observed at this juncture that here, above all, there was a great divergence between the Protestant and Catholic viewpoints. It is all the more surprising that the example which he cited to illustrate this transformation, that of the mustard-seed, is that which Catholic theologians normally use as a Gospel parable of the development of dogma.

The discussion brought out the fact that Catholics were in general agreement on this matter, though some raised difficulties

concerning the delimitation of the visible and the invisible Church, and the prior place of the word or sacrament to the assembly. Dr. Meinhold insisted, in fact, on saying that history can only bring about the development of that which is already in the seed, and that the norm of development and the measure of change was the word of God. For, though this word was written by the Church in the first centuries, it was inspired with a view to the Church of all time. Consequently, everything must be judged by the word and compared with the form set forth in the Gospel.

Departing from this ecclesiology, Professor Meinhold drew his conclusions. As regards the council in general, the believing Protestant recognises the practical value of councils. He knows that they defined the faith which is still his, especially concerning the person and the work of Christ, and that they are an embodiment of the faith.

But he knows too that the councils must distinguish between eternal faith and its temporal expression. Professor Meinhold recalled some words of Luther's about a « fallible » council. He cited a phrase from St. Augustine to back up this theory. He concluded that councils may be subject to emendation, for the faith advances from knowledge to knowledge, from truth to truth, from grace to grace.

This part of his speech was naturally taken up in discussion. Professor Stakemeier put St. Augustine's phrase back in its context and showed that the bishop of Hippo was thinking of general provincial councils as capable of error. Catholic doctrine (and on this point the Orthodox are in agreement) teaches the infallibility of councils. But it is obvious that a conciliar definition is capable of further perfection, not in the sense that an earlier formula could contain error, but that it is susceptible of further precision. Stakemeier showed how Christological dogma was made more precise from Ephesus (431) to Chalcedon (451), and from Chalcedon to Constantinople (553 to 680).

The « Good Wishes » of the Protestant Churches

As regards this council in particular, Protestants hope that its work will promote Christian brotherhood, and that unity will never be lost sight of, for unity is more indispensable than ever on the mission field, in the defence of Christian morality, and in the struggle to save Christian values.

They hope, too, that a theology of the Church will be built up which will take into account the existence of other Christian confessions. They desire, finally, that the work of the council, as con-

cerning union, should not be solely focussed on either the Orthodox world or the ecumenical movement. With the Orthodox Church, the Catholic Church has a common history, faith, and sacraments. With the Protestant Church she has common problems and difficulties. Since the Reformation, in fact, there has been one problem common both to Catholics and Protestants, which the Orthodox have been concerned with to a much lesser degree. This is the essential problem of the salvation of souls. From this point of view, the Catholic Church looks like a bridge between the different separated Churches. This is a new perspective, and one which, probably, is not sufficiently appreciated by Catholic theologians.

Last of all, the Protestants wish that the future council would take into consideration the existence of the ecumenical movement, according to its own definition of itself: our unity in Christ is the starting-point. The finishing-post remains to be discovered.

Professor Meinhold then put some more practical questions:

In what way does the Church regard the possibility of an agreement with the Protestants?

Is the Catholic Church ready to approve those who want talks with Protestants?

Is she ready to recognise as a Church those who submit themselves to Christ and who possess a function and a constitution, even if these Churches have not taken part in the historic development which characterises the Catholic Church?

Is the Catholic Church ready to enter into collaboration with other Churches in the field of missions, of ethics, and of politics, and does she think it possible to find in such collaboration a preparation for unity?

Would she accept the participation of laymen in the Council? Such participation would seem to follow from the indivisible communion of the laity and the rulers of the Church, for the *ecclesia docens* never exists without the faithful, and *vice versa*.

Professor Meinhold admitted that these questions sprang from a narrowly Protestant point of view, and that they were rather of a practical nature. He ended with a moving conclusion, speaking of Ignatius and his letter to the Church of Rome. The Bishop of Antioch congratulated Rome because she enjoyed throughout the world the primacy of love. May the coming council show to the world that the Roman Church still maintains this primacy!

Antoine Wenger, A. A.

Anglo-Catholics and Reunion

The following is a declaration issued to the press in August by Mr. Frederic O. Davis, former editor of the Anglo-Catholic reunion newspaper The Dome, *who resigned his parsonage at Oxhey, England, to enter the Church of Rome. Mr. Davis had been active in late years among Anglo-Catholics in promoting the cause of reunion with the Holy See. In collaboration with other High Churchmen in England and the United States (notably with Dr. Hamilton Hess, the well-known canonist), Mr. Davis had worked out a plan of reunion which he later submitted to the authorities in Rome. The plan involved a kind of « transitional Church », possessing among other things a married clergy in its early stages, and an English liturgy. After careful study, the project was declared to be unacceptable by the competent authorities. In consequence of that decision, Mr. Davis resigned his position in the Anglican Church and proceeded to Rome to take up his studies for the Catholic priesthood. His statement explaining the outcome of the above plan was made shortly after his resignation.*

The consciences of Anglicans, both clerical and lay, have been sorely tried since 1955. That year saw the surrender to Protestant Oecumenism of the Convocation of Canterbury when it approved the Church of South India scheme. It was to be the parent scheme of many others such as the North India and Ceylon plans for reunion. Without examining their credentials, the Church of England approved and began a policy destructive of her own catholic claims.

Numerous Anglicans in all parts of the world began to hope and pray that the Lambeth Conference of 1958 would reverse this ruinous trend. But the corporate episcopate of the Anglican Communion blessed such plans as would bring into being the « Coming Great Church ». In the eyes of Catholic-minded Christendom, the doctrine of the Church thus being displayed was heretical.

The three years covered by these events have seen several magazines or newspapers spring up in various countries with the sole object of defending traditional Anglican doctrine. This opposition has been discounted or rather overcome by the constant pressure of the *New Church of the Future*. A « bloc » of all non-Roman Christians seems to be the aim and goal of many enthusiasts of world oecumenism, and the Anglican Churches seem destined to the role of disappearance within such a framework.

A Remnant

Late last year, the idea of saving a remnant of Anglicans of orthodox belief came to light — and this on both sides of the Atlantic. It was decided that we should explore (unofficially) the possibility of a reconciliation of a body of Anglicans with the Apostolic See. It was thought that it might be possible to form a Transitional Church and absorb other Anglicans whose consciences were being strained in these vital matters. Furthermore, it appeared obvious that if one half of the efforts exerted in the Protestant direction had been directed towards the Catholic and Roman Church or the Orthodox Church our plight might have been different.

For eight months the matter was in the hands of competent people in authority: it was dealt with at all levels and in different parts of the globe. The questions of married clergymen, vernacular liturgy, and English traditions were gone into thoroughly. Seriously and sympathetically the study went forward. But, it was deemed impracticable and not for the good of the Universal Church at this time in history. It must be crystal clear that this was not an arbitrary rejection.

The Question Settled

The many months involved in these explorations will manifest the fact that the reply was a carefully considered one. It means that this should be recorded as yet another attempt, on behalf of the dismayed, to bring about Catholic Re-Union wherever the Anglican churches are at work. It must mean, too, that all practical efforts towards re-union as conceived by the Anglican Re-Union Societies are now rendered futile: we now know where we stand. (For our generation and maybe others yet to come, the thought of a re-union, as a body, of some Anglicans with the Roman and Catholic Church is simply out of the question. This is a fact that should be noted clearly). The decision from the authorities brings Anglicans up to date once more, and the effort made can go down as a serious attempt to solve the Anglican dilemma. When one surveys the Anglican firmament and its diversities, the decision must be taken as having been couched in Truth and Charity. A retraction of present Anglican commitments in the oecumenical field is unthinkable, so we witness the receding tide of opposition.

ECUMENISM AND REUNION

Pope John's First Encyclical Stresses Unity of the Church

In a homily addressed to a large congregation in the Basilica of St. Peter on the vigil of the Feast of SS. Peter and Paul, Pope John XXIII announced that his first encyclical letter would soon appear, setting forth various principles for the edification of the Church. « It is our wish », said His Holiness, « that you receive this encyclical letter, venerable brethren and beloved children throughout the world, with simplicity and with faith. In it you will find the self-same doctrine of the first Pope, inspired with the same love for the truth, for mutual charity, and for peace. Read it attentively, and have others read it; for you will find there: *Veritas, Unitas, et Pax.* Many of the points with which it deals are not in accord with the trends of modern thought, where the latter goes counter to divine revelation; but you will find them opportune and salutary in the quest of the true values of the present life and a safeguard of the future and eternal life which awaits us ».

The encyclical to which the Holy Father was referring is entitled *Ad Petri Cathedram.* It was published in the *Osservatore Romano* on July 3, and consists of four sections. The first discusses the subject of truth with particular emphasis on the responsibility of these who use modern means of diffusing ideas; the second treats of the problem of unity as a requisite of true peace and concord among peoples, in families, and in society; the third deals with the unity of the Church and contains a further invitation to reunion (1); and the fourth consists of paternal exhortations to the diocesan clergy, to members of religious orders, to those taking part in the lay apostolate, to the sick, to displaced persons, to emigrants, and to those who are being persecuted for the faith.

Referring to the unity of the Catholic Church, Pope John said: « It is a unity which is distinguished and adorned by these three marks: unity of doctrine, of government, of religious practice.

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(1) This part of the encyclical may be found in the documentary section of this issue of *Unitas.*

It is a unity which is clearly visible to the gaze of all, so that all can recognize and follow it. It has this nature, We say, by the will of the Divine Founder, so that within it all the sheep may be gathered into one fold, under the guidance of one shepherd; so that all the children may be invited into the one Father's house, founded on the corner-stone of Peter; and so that, as a result of it, efforts may be made to link all peoples by this bond of brotherhood to the one kingdom of God, whose citizens, joined harmoniously together heart and soul while on earth, may eventually enjoy happiness in Heaven ».

Developing in succession the three marks of the Church, His Holiness then extends a paternal invitation to union to those Christian groups separated from the Holy See. In this section of the encyclical he says in part: « Note, We beg of you, that when We lovingly invite you to the unity of the Church, We are inviting you not to the home of a stranger, but to your own, to the Father's house which belongs to all. Permit Us, then, longing for you all ' with the tenderness of Jesus Christ ' (Philip. I, 8), to exhort you to call to mind your ancestors ' who preached God's word to you: contemplate the happy issue of the life they lived, and imitate their faith ' (Hebr. XIII, 7). The noble ranks of the Saints above, whom each of your races has sent before you into Heaven, and those in particular who, by their published writings, handed down and explained clearly and accurately the teaching of Jesus Christ, seem to invite you by the example of their lives to union with this Apostolic See, with which as a means of salvation your Christian community also was linked for so many centuries » (*C. Cattolica*).

* * *

Pope Indicates Possibility of Non-Catholic Participation in Coming Council

At a public appearance before leaving Castelgandolfo, His Holiness Pope John XXIII declared that the forthcoming ecumenical council will be held primarily for the improvement of the Catholic Church. He added, however, that separated Christians can take part in the council since they must consider the Catholic Church as a thing of their own because the Church is the family from which they came historically. They are invited to return to the family of the Church, the Pope said, and if they attended the council it would be possible to explain and discuss means for bringing about their definite return.

The Holy Father's remarks on the council were made during one of his Sunday appearances to give his blessing to the large numbers visiting Castelgandolfo. He told those assembled that the prayers which the faithful were asked to recite with him after the Angelus were for the success of the imminent synod for Rome, for the general council, and the eventual revision of the Code of Canon Law.

The Pope added that he had taken the initiative in convening the ecumenical council, but that he did not know whether the Lord would permit him to carry it out to its conclusion because its preparation is a long and complex undertaking. In saying that the council was primarily for the good of the Church, he repeated what he has said on other occasions: that the council will be concerned in the main with modernizing the administration, discipline, and law of the Church in order to cope more effectively with the needs of the times.

Pope John said further that by means of the council he hopes that those outside the Church will be able to see the essential divine origin of the Church and will accordingly be drawn to return to the house of the Father.

Although nothing official has been announced about the possible attendance of non-Catholics at the council, it may be recalled that Protestants and members of the Orthodox communion were invited to the last Vatican Council in 1870 (*NC*).

* * *

Central Committee of World Council Meets at Rhodes

At the invitation of the Ecumenical Patriarchate of Constantinople, of the Church of Greece, and of the Greek Government, the Central Committee of the World Council of Churches — whose 90 members come together once a year to determine measures of policy for the W. C. C. — held their annual sessions on the Isle of Rhodes from the 19th to the 27th of August. This was the first time that a committee of the World Council had met in a country whose religion was predominantly Eastern Orthodoxy. It marked the first time, as well, that representatives of the Russian Orthodox Church were present as observers at such a meeting. A considerable number of other Orthodox delegates were also present from the Churches of Greece, of Cyprus, and of Poland, and likewise from the Patriarchates of Constantinople, of Antioch, of Alexandria, and of Jerusalem.

The sessions of the Central Committee began with the reading of the report by the General Secretary of the W. C. C., Dr. W. A. Visser 't Hooft, followed by another from the Executive Committee. The latter is made up of fourteen members who had met for their second meeting this year at Athens the week previously.

In the sessions that followed, the members of the Central Committee were presented with a variety of reports, notably on inquiries being made into the subject of religious liberty and on areas of rapid social change. Discussion was also directed to the preparations under way for the third General Assembly of the World Council of Churches which is expected to take place in India towards the end of 1961 and having as its theme: « Jesus Christ, the Light of the World »; part of the preparatory material for the Assembly has already been completed by commissions on « unity », « witness », and « service ». Other reports presented dealt with the proposed integration of the World Council with the International Missionary Council and with the theological declaration which serves as the basis for admission into the W. C. C. — the acceptance of the Lord Jesus Christ as God and Saviour; this formula has been judged « insufficiently satisfactory from the theological point of view » and therefore requiring greater precision.

Of particular interest to the Orthodox representatives was an important study presented by Dr. Edmund Schlink, professor at the University of Heidelberg, on the « Significance of the Eastern and Western Traditions in Christendom ». « The importance of the Eastern tradition for Western Christendom must not be underestimated », he said. « It may also help us to examine from a fresh angle the differences between the Roman Church and the Reformation churches, and the free Protestant groups ».

In another paper on the same topic, Professor Chrysostom Konstantinidis, of the Halki Theological School in Turkey, advocated a « larger study by Eastern and Western Churches into each other's traditions in the light of the accepted ' Holy Tradition ' of the ' ancient undivided Church ' ... ». He also noted that « traditions » have been formed under different conditions of the churches, but that the « one, Holy, Apostolic and Catholic Church » ... has not ceased to continue existing with its one, integral, and undivided Tradition of the Church.

The attention being given by the World Council of Churches to the ecumenical council called by Pope John XXIII was reflected in the report submitted at Rhodes by members of the Executive Committee of the W. C. C. Devoting a section of five paragraphs to this topic, the Committee justified the reserved attitude assumed by the World Council when the annoucement of the council was

first made, saying that the initial impression given — that the general council would concern itself primarily with church unity — was a mistaken one. Nevertheless, the Executive Committee observed that in late years « informal contacts » have existed between staff members of the World Council and Roman Catholic theologians, and that these discussions have helped Council leaders to be better informed on plans for the ecumenical council and to explain « the hopes and desires of the World Council with regard to relationships among the churches ».

The report concluded by saying that the W. C. C. « will continue to follow the developments ... with interest; (for) as leaders of a movement which stands for church unity, we cannot be indifferent to an event affecting so large a number of Christians and which cannot avoid having a bearing on relations among the several churches ». (*EPS*).

* * *

Expansion of Faith and Order Activities Planned

One of the most important sessions of the Central Committee at Rhodes which bore more directly on the matter of unity was that dedicated to the work of the Faith and Order Commission. This is the Council unit which is concerned with the theological work for Christian unity. It will be recalled that the Faith and Order movement combined with the Life and Work movement to form the World Council of Churches at Amsterdam in 1948. At the present time, however, the former is one of four departments in the Council's Division of Studies with but one staff secretary.

There has recently been a concerted effort to give added scope to the work of the Faith and Order Commission within the framework of the World Council. Thus, at Rhodes a report presented by Professor Henri d'Espine of Geneva, a spokesman for the Commission's working committee, advocated increased status and personnel for Faith and Order after the next General Assembly of the W. C. C. Dr. d'Espine warned that unless more attention is given to the traditional concern of the ecumenical movement with bringing the churches closer together in worship and structure, « we shall find ourselves remaining content with a form of organizational unity which leaves unfulfilled many of the central requirements of the Church's life ».

The report in question recommends the setting up of Faith and Order departments in national Christian councils and calls for more regional meetings to discuss prospects of union between the

churches. Where unitive negotiations and discussions are in process the Commission urges that they be carried on under the official auspices of Faith and Order; heretofore, they have been termed « unofficial ».

A further recommendation made is in favor of more regular theological encounters with « two groups who accept our Lord Jesus Christ as God and Saviour ' » — the Roman Catholic Church and Protestant churches outside the World Council. The report likewise puts forth various proposals suggested for giving Faith and Order « a status and position appropriate to the central importance of the concern for church unity in the life of the W. C. C. ».

Lending his support to the proposals made, Bishop Otto Dibelius, one of the Council's six presidents, declared: « If you want to keep up the spiritual level of the World Council, you must give Faith and Order its rightful place and fair play » (*EPS*).

* * *

A Clarification with Reference to the Meeting at Rhodes

As we have noted elsewhere, the Central Committee of the World Council of Churches met on the island of Rhodes in late August. The choice of the site was in deference to the Orthodox who form a part of the World Council and to their delegates who belong to the Central Committee. This explains why so many Orthodox were present.

Two Catholic priests had been invited to attend the meeting in the capacity of journalists, and they were authorized to acept the invitation; they were Monsignor J. M. Willebrands and Father C. J. Dumont, O. P.

The Orthodox were glad of the opportunity to meet the Catholics who were there and held a dinner in their honor. At this meeting which they held together, Father Dumont, a well-known specialist in matters relating to the Orthodox, made mention of a project which he had been considering of a theological encounter between Catholic and Orthodox theologians; and his listeners appeared to receive the suggestion with satisfaction. Unfortunately, a press correspondent who was present at Rhodes, having heard of the proposal, reported in a peremptory and exaggerated manner that a conference was to take place at Venice the following year in view of the general council, in which conference there would be a discussion of the reunion of the Eastern and Western Churches. The

entire press became occupied with the event, and the most fantastic particulars were imagined.

The members of the Central Committee reacted with displeasure at this turn of events. They thought that the initiative of Father Dumont had been planned by the Catholic Church to draw the Orthodox away from the World Council. They had been sufficiently reassured on this point when a commentator of the Vatican Radio, making use of the items published in the newspapers, himself announced that a conference would take place at Venice and went on to speak of an official organization of it. Yet he had no more authority to say this than the journalists themselves.

But the directors of the World Council saw in it the confirmation of their suspicions. They thought that they must suspend their relations with the Catholic ecumenists, and they accordingly postponed to an indefinite date a conference that had been authorized, prepared, and announced for the end of last October at Assisi between Catholic theologians and theologians of the World Council.

As for the proposal of talks at Venice, it was never anything but a proposal, which neither the Roman authorities nor the Orthodox authorities had concerned themselves with. These are the facts. One can hope that when they are well known, all mistrust and all resentment will disappear. One must rather regret that the *rapprochement* between Catholics and Orthodox was not so real as the journalists were saying! The ecumenical movement, after all, has no other end than the re-establishment of Christian unity. (*The Editor*)

* * *

Orthodox Leader Sees Hope for Unity in Coming Council

The spiritual leader of the Syrian Orthodox Christians in North America, Archbishop Anthony Bashir, declared in Toledo, Ohio, that the ecumenical council announced by Pope John XXIII is « the first hope in almost 2000 years for reuniting all of Christendom ». The Syrian Orthodox Metropolitan, who resides in New York, made the statement during a news conference at a convention attended by members of his Church from 49 states, Canada, Mexico, and Australia.

Archbishop Bashir declared that « unity among Christians is the most forceful weapon which can be used against the communist atheistic campaign of world domination ».

In an interview granted some weeks earlier in Ottawa, the Metropolitan declared his belief that Pope John XXIII « was sent from God to accomplish a sacred mission and bring unity to Christendom ». Reunification of the Christian churches, he said, « is the greatest goal of any Christian leader » (*B. Pilot*).

* * *

West Berlin Leader Says Understanding for One Faith Growing

Speaking recently to a large gathering of Catholics at Kaiserslautern, Germany, Deputy Mayor Franz Amrehn of West Berlin declared that the division in Christianity is grievous but that interfaith understanding is growing. Stressing the importance of *Una Sancta*, a German organization for cooperation between Catholics and Protestants, Mr. Amrehn cited the significance of the forthcoming general council. He observed, however, that reunification presupposes not only the activity of Catholics in their own faith but also fraternity toward members of other Christian bodies. Mayor Amrehn, who is a Catholic, said that in the struggle for Berlin, the preservation of humanity and the freedom of the faith are also at stake. « Catholics and Protestants therefore must realize », he stated, « that our enemy cannot be the ' other ' Christian body, but those who are struggling against humanity ».

Bishop Isidor M. Emanuel of Speyer, who was also present at the gathering, urged his listeners to pray for the unification of Christians. He declared that the stronger Catholics are in their allegiance to the Pope and their bishops, the better will be their activities for Christian reunion (*H. Korrespondenz*).

* * *

The Duty of Catholics with Respect to Reunion Emphasized

Although the reunion of Catholics and Orthodox Christians may not come about in this generation, it is the duty of present-day Catholics to pave the way for eventual reconciliation. This is the view expressed by Father Paul Mailleux, S. J., director of the Russian Center at Fordham University, New York, and of all Jesuit Eastern Rite activities in North and South America.

« Obviously », Father Mailleux stated in an interview, « Pope John XXIII has chosen as one of the most important aims of his activity the reconciliation of the separated Christians of the East with the Church of Rome ... The study of this question is a duty for Catholics who wish to help fill the present needs of the Church ».

The Belgian Jesuit said that the separation between the Eastern and Western Churches actually began with the division of the Roman Empire in the fourth century. Since then, he added, the chasm has been intensified over theological issues, especially the question of the primacy of the Pope and his infallibility.

The two major obstacles to reunion at present, Father Mailleux said, besides theological difficulties, are the Iron Curtain and the lack of unity among Orthodox groups themselves. But there are many more things held in common by Catholics and Orthodox than there are points of division. He pointed out that both groups have similar beliefs about the nature of the visible Church, and share such dogmas as the Assumption of the Blessed Virgin Mary.

The effect of the political upheavals of our time may be to give impetus to the trend toward Christian unity, continued Father Mailleux, but except for a miracle, there is no immediate prospect for an extensive return of the Orthodox to union with Rome. He emphasized, however, that the road to understanding and reconciliation is not blocked, for Orthodox Christians would not have to deny their faith to agree with genuine Catholic teaching; though, unfortunately, most of them, including even their theologians, misunderstand that teaching.

« It is generally understood », the Jesuit theologian declared, « that the next ecumenical council will give them, on the infallibility of the Pope, some clarifications which the Vatican Council, interrupted by war in 1870, had no time to formulate ».

« Meanwhile », he stated, « the duty of Catholics is to go beyond the stage of belligerent apologetics, calculated to overwhelm the adversary only by dint of quotations from Scripture ». Substituting for this a spirit of love for divided Christians, he said, Catholics should approach their separated brethren with greater comprehension. (*B. Pilot*).

* * *

Scholar Expresses View that Same Bible May Be eventually Used by Both Catholics and Protestants

Participants in Australia's first national Biblical Congress in Sydney were told in late August that « the day is coming in the near future when Catholics and Protestants may use a uniform Bible ».

Fr. Alexander Jones of England, a Scripture Scholar, said that the contemporary translations of the Bible, whether Catholic or Protestant, have honesty as their hallmark.

« I do not think it is possible for any modern scholar of reputation to do a tendentious translation of the Bible today », he said. « They are all too jealous of their reputations as scholars even to insert notes of questionable validity ».

Father Jones, who is professor of Sacred Scripture and Hebrew at Upholland, seminary of the Liverpool archdiocese, was guest speaker at the congress. Some 1,500 persons were present for his talk on the relationship between the Bible and the Church, and the Bible and Protestantism.

The five-day Biblical Congress was inaugurated by a solemn Mass in St. Mary's Cathedral in Sydney in the presence of Gregory Peter XV Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, and of Norman Cardinal Gilroy, Archbishop of Sydney (*C. Herald*).

* * *

Group to Further Christian Unity Unity is Revived in England

The Society of St. John Chrysostom, an English Catholic organization which aims to promote the return of separated Eastern Christians to reunion with Rome, has recently been revived in London after a period of inactivity. His Eminence, William Cardinal Godfrey, Archbishop of Westminster, has been invited to become president of the Society which was established for this purpose in 1926 but whose activities have been suspended for some years. The ends proposed to its members are: « To work and pray that all men, and in particular the separated Christians of the Near and Middle East, may speedily be united in the one Church of Christ; to foster interest in all works approved by the Holy See that make for a better understanding of the problems of Eastern Christendom; and to study and make better known the history and significance of the great Eastern liturgies ».

At its first committee meeting in late July, the Society made plans to prepare informative literature for the benefit of the growing number of Catholics interested in the problem of reunion with Eastern churches. Pastors throughout England are being asked to agree to the celebration of Eastern liturgies in their churches, and a public conference is being planned in London later this year. Branches of the organization are to be set up wherever possible.

Father P. Maluga, C. SS. R., Vicar General of Byzantine Rite Catholics in England, has been elected to the Society's committee, while Father C. Sipovich, another priest of Byzantine Rite, has been named secretary for the group (*Universe*).

Catholic Author Sees Anglican Teaching a Restraining Influence on Doctrinal Disintegration

In a study consisting of two articles by Father Roberto Tucci, S. J., published in the Italian Jesuit review *Civiltà Cattolica,* it is affirmed that the Anglican Church « exercises a providential function on doctrinal disintegration within Protestantism ».

Father Tucci's opinion is that an eventual *rapprochement* between Anglicanism and Catholicism may depend on the success of « all those who are working for the noble aim of giving back to the Church of England its old physiognomy ».

The Jesuit author rejects the opinion of some Anglican writers that the Anglican Church is a « middle way », a « bridge » between Protestantism and the Catholic position, or at least between the latter and the separated Churches of the East. « In our view », he writes, « the least that can be said of such a position is that it offers various weak points and shows obvious incoherences, even excluding the question of present-day Anglican teachings ».

* * *

Former Anglican Editor Begins Studies for the Priesthood in Rome

Frederic O. Davis, former Church of England clergyman and until recently editor of the Anglican monthly, *The Dome,* has begun his studies for the priesthood in Rome. Mr. Davis had until lately been in the forefront of negotiations for the reception of a group of Anglican ministers into the Church of Rome. He made his own individual submission when, after careful study, it was felt that the plan could not be realized.

Mr. Davis, who is a native of Boston and who studied at Oxford as a theological student at St. Stephen's House, was received into the Catholic Church by Fr. Charles Boyer, S. J. of the theological faculty of the Gregorian University in Rome and president of the International Unitas Association, a Catholic group promoting Christian reunion.

It was Mr. Davis who, after resigning his Anglican ministry, announced in London that a group of Church of England and American Protestant Episcopal clergymen had sought unsuccessfully to be reunited with the Holy See as a kind of « transitional church ».

They had explored, with Catholic authorities in Rome, he said, the possibility of their acceptance within the Catholic Church as

married clergy, with a vernacular liturgy, and with the retention of certain English religious traditions. Mr. Davis explained that the retentions were planned as a temporary measure to ease the path of Catholic converts from the Anglican Communion.

He said, further, that the proposal was under consideration for eight months. It was dealt with « seriously and sympathetically », he stated, but was finally declined as « impracticable and not for the good of the Universal Church at this time in history ».

* * *

Chair of Ecumenism Established at University of Louvain

Thanks to the generosity of a patron who wishes to remain anonymous, a chair of ecumenicism has been founded at the Faculty of Theology at the University of Louvain. An executive committee in connection with the chair has been named and comprises, besides representatives of the founder, the deans of the faculties of theology and of canon law, as well as a number of professors directly interested in the problems of ecumenism by reason of their particular courses of study.

This foundation will make it possible to organize several series of conferences each year, which will then appear in published form. Invitations to these conferences will be extended not only to students of theology and canon law but to members of the clergy and the laity who are particularly interested in ecumenical affairs. The committee has made plans to enlist the most qualified specialists in the ecumenical field, both from Belgium and other countries, and expects to begin the cycle of conferences in October of this year.

The principal end of the foundation is the promotion of ecumenical studies and, in the spirit of papal directives, to contribute towards a *rapprochement* of separated Christian confessions on a theological level. Such an objective happily corresponds with the wishes of His Holiness, Pope John XXIII, and falls in with the perspective of the future ecumenical council.

AROUND THE WORLD

ROME

Two-volume Work Published in Tribute to Pope Pius XII

Three of the pontifical academies in Rome: the Academies of Archaeology, of St. Thomas Aquinas and the Catholic Religion, and of the Virtuosi of the Pantheon have cooperated in producing a compilation of two volumes commemorating the interest and help accorded by the late Pope to their various fields of art, archaeology, Catholic doctrine, and sacred liturgy. The Academy of the Virtuosi is an honorary society of learned men and artists who had been singled out for membership by Pope Pius XII.

The three academies had planned to present the compilation personally to Pope Pius, but when his death ended this possibility, they decided to publish the work as a posthumous tribute to his memory.

A commemorative meeting was held by members of the three groups in the Palace of the Apostolic Chancery and was attended by several cardinals, members and ranking officials of the Vatican Secretariate of State, and of the diplomatic corps accredited to the Holy See (*Oss. Romano*).

Pope Declares that Priestly Sanctity is Strength of Church

At a Holy Hour in honor of the Sacred Heart of Jesus held in St. Peter's Basilica, His Holiness Pope John XXIII affirmed that the sanctity of the priesthood « is truly the first and principal strength of the Church ».

Before the ceremony began, Pope John spoke briefly on the significance of the rite and outlined projects for which he asked all to pray. « Above all », he said, « we pray that the gifts of the Divine Spirit may direct the work of the preparation for the ecumenical council. We look for a great event... so that the interior structure of the Church may receive new vigor, that all the sheep may heed the voice of the Shepherd and follow Him, and thus result in the one fold which the Heart of Jesus ardently desires ».

The Holy Father also requested prayers for the success of the Roman Synod, which is scheduled for this year, and for the leaders of nations.

In the form of prayer, the Holy Father asked God to « end hatred and placate dissensions » and to cause to « reign that spirit of sincere cooperation which alone can guarantee true peace and ordered progress for all the nations of the world » (*Oss. Romano*).

Center for Pastoral Study and Information Being Considered at the Vatican

The project to set up a « pastoral center » as part of the Church's administrative offices is under study by Vatican authorities. The proposed center would serve for the study of various new techniques in carrying out the apostolate developed in dioceses throughout the world.

Although the establishing of the center is not foreseen in the immediate future, the fact that it is under consideration, however, is significant in that its mode of operation would differ from the normal procedures of the Roman congregations already in existence. The « pastoral center » would be more interested in diffusing information on a non-legal level and would have two major functions: it would study the facts surrounding movements and undertakings of the apostolate which are constantly being initiated throughout the world; and it would also serve as a source of information for the diffusion of such new techniques as prove to be more efficient.

It is expected that more definite data concerning the proposed office will result after the project is examined by the world's bishops during the next ecumenical council (*NC*).

* * *

THE UNITED STATES

Noted Historian Cites Role of Christian Culture in Western Civilization

Speaking at a week-long symposium on Christian culture at Rosemont College in Philadelphia recently, Professor Christopher Dawson declared that Western civilization cannot be understood without a study of Christian culture out of which it arose. Dr. Dawson, who holds the chair of Catholic theological studies at Harvard Divinity School, spoke on the « Integration of Natural Values and Spiritual Truth in Catholic Culture ».

« Culture is a moral order », declared the noted historian.

« What holds society together are common values, common standards, common rules, common ways — all of which make up the moral order. In the historic civilisations of the ancient world the great legal codes possessed a sacred character which conferred the same ultimate sanctions on secular, public, or political prescriptions as on those which were religious, moral, or ceremonial ».

In support of his statement, Professor Dawson cited as examples the Torah and the ancient legal codes of China and India, in which, he said, are found no evidence of a partition between civil and moral law, only unified standards of behavior which when followed, make up the culture of these ancient civilizations.

In medieval times, he pointed out, « the parish church was the vital center of life in the community ».

Dr. Dawson suggested intensified study of this phenomenon and of the process by which « the peasant culture was, through the parish church, integrated with the higher tradition of literate Christian culture ».

« Bridges », he concluded, « are needed between philosophy and science, liturgy and literature, the life of the Christian Church and an organic functional order. Only when these bridges are built shall we have an integrated Christian culture rather than a technological order which is not a moral order, and consequently not a culture but merely the technical apparatus of a culture ». (*NC*).

Catholic Biblical Association Holds Twenty-second General Meeting

Father John Collins, S. J. of Weston College, Massachusetts, was elected president of the Catholic Biblical Association at its twenty-second general meeting in New York. The gathering was attended by about 150 Biblical scholars.

Other officers chosen were Msgr. John F. Whealon of Cleveland, vice president, and Father Joseph E. Fallon of the Dominican House of Studies, Washington, D. C., treasurer and acting secretary in the absence of Fr. Louis F. Hartmann, who has gone to Jerusalem to serve for one year as annual professor at the American School of Oriental Research. Father Hartmann is associate professor of Semitic and Egyptian languages at the Catholic University of America and has been secretary of the Biblical Association for ten years.

At their closing session those attending the meeting received a cable from Rome in the name of His Holiness Pope John XXIII extending congratulations to the association on the success of its work.

The theme of the meeting this year was « Literary Forms of the Bible », a subject recommended for study by the late Pope

Pius XII in his encyclical *Divini Afflante Spiritu,* which was written with reference to archaeology, Biblical literature, exegesis, and Oriental languages, (*B. Pilot*).

Large Attendance at Byzantine Rite Pilgrimage in Pennsylvania.

An estimated 100.000 Catholics of Byzantine Rite took part in pilgrimage to the Shrine of Our Lady of Perpetual Help at Uniontown, Pa. early in September. The pilgrimage, which is sponsored by the Sisters of St. Basil the Great at Mt. Macrina, near Pittsburgh, celebrated its twenty-fifth anniversary this year. Begun in 1934, with small numbers, the annual pilgrimage to Our Lady has become the largest of its kind in the United States.

In accordance with the wishes of the Holy Father, the theme of the jubilee pilgrimage was « Our Lady, Our Hope for Christian Unity ».

The new Apostolic Delegate to the United States, His Excellency, Archbishop Egidio Vagnozzi was guest preacher at the closing ceremonies on Labor Day. Five other bishops also took part in the pilgrimage, headed by His Excellency, Nicholas T. Elko, Apostolic Exarch for the Byzantine Rite Catholics of the Pittsburgh Exarchate (*NC.*).

Church Membership in the United States at Record Level.

According to the latest *Yearbook of American Churches* published early in September, church membership in the United States is now at the highest level that it has ever attained. The latest statistics reveal that 109,557,741 Americans are affiliated with some religious denomination.

The figure given by the *Yearbook* represents 63 per cent of the nation's approximate population of 173,374,000, a ratio higher than ever before. Compared with the statistics for the previous year, the new figures show a gain of 5,368,063 church members — an increase of five per cent while the rate of population increase over the same period amounted to 1.7 per cent.

Of the latest total, which was compiled from reports submitted by 251 church bodies, 61,504,669, or 35.5 per cent of the country's population, are Protestants; and 39,509,508, representing 22.8 per cent of the nation's total population, are Catholics. Other figures show that members of Jewish congregations number some 5,500,000. while the Eastern Orthodox report a membership of 2,545,318.

The largest single Protestant body in the United States is the Methodist Church with 9,670,690 members. The second largest in 1958 was the Southern Baptist Convention with 9,202,205 adher-

ents. The third and fourth largest, according to the 1960 *Yearbook,* are the National Baptist Convention, U. S. A. with some 5.000,000 members and the United Presbyterian Church, U. S. A. with 3,094,633.

When Protestant bodies are grouped into « families », said the report, the largest in 1958 was the Baptist, with 27 bodies and a combined membership of 20,493,381, while the next in size was the Methodist with 21 bodies and 12,213,097 members. (*N. Y. Times*).

* * *

ENGLAND

Anglican Primate Views Religious Situation in East Germany as Crucial.

The Anglican Archbishop of Canterbury, Dr. Goeffrey Fisher has stated that « both the Evangelical and the Roman Catholic Churches in East Germany are engaged in a life and death struggle for existence ».

« The government there », stated Dr. Fisher, « is relentlessly pursuing a policy to detach young people and adults from the influence of the Churches by providing socialist substitutes for church ceremonies ».

Writing in an Anglican Church publication, the British churchman declared that children in Communist-controlled East Germany had been warned that they must take part in the Socialist Youth Consecration Service « intended to supplant (Christian) Confirmation » or be « debarred from high education and advancement in life ». Similar non-religious services had replaced church services for Baptism, marriage, and burial.

« No one in the state administration or in the teaching profession », concluded Dr. Fisher, « can expect any advancement if he is known to be a practicing Christian ». (*Ch. Times*).

* * *

SCOTLAND

Ancient Scottish Abbey Restored

At the last Scottish Presbyterian General Assembly at Edinburgh it was announced that the ruined abbey of Iona has been completely restored. Scotsmen throughout the world contributed over a quarter of a million dollars to the twenty-year task undertaken by the Presbyterian brotherhood.

The abbey, situated on the small island of Iona, was founded by St. Columba in the sixth century and was taken over by the Benedictines. It eventually became the center of Scotland's Catholicism and the burial place for its kings until the Reformation when it was pillaged and its community dispersed. About fifty Scottish kings are interred there, the last being Macbeth, villain of the famous Shakespearean tradedy. The abbey is regarded as the cradle of Scotland's Christianity (*NC*).

* * *

GERMANY

Catholics and Protestants Resist Communist Measures in East Germany

Approximately one thousand East German Catholics in pilgrimage to an ancient Cistercian monastery near Berlin pledged their loyalty to the Bishop of Berlin, His Eminence Cardinal Doepfner, who is barred by Communist officials from travelling in the Soviet zone. Addressing the pilgrims, Father Choenauer of Neiningen declared: « No order can destroy the ties between the faithful and the Cardinal ... We are doing our duty as citizens, but we hold it the State's duty to respect freedom of religion and conscience ».

Similar in tone to those made by the Catholic bishops of the Soviet zone in their sermons on Pentecost, the Council of the Evangelical Church in Germany made charges protesting State interference and intensified anti-Church activities throughout the Soviet sector. The Evangelical leaders cited as clear violations of freedom of religion the expulsion of Protestant Pastor Hoyerswerda from his official dwelling and the confiscation of the Halberstadt cathedral (*H. Korrespondenz*).

Prominent Lutheran Minister Deposed for Catholic Views

Pastor Max Lackmann, a Lutheran minister who is widely known in Germany for his work in interfaith relations, has been suspended from his pastorate in Soest for expressing « too positive views » favorable to the Catholic Church. The suspension was made by the Rev. Dr. Wilm, president of the Westphalia Lutheran Synod which exercises jurisdiction over the parish of Soest.

Another prominent Lutheran churchman, Dr. Hans Asmussen has criticized the suspension and linked it with the Lutheran attitude toward the ecumenical council annouced by Pope John XXIII.

In a statement circulated by *Die Sammlung* (The Gathering), an organization of German Protestant ministers seeking closer ties with the Catholic Church, Dr. Asmussen said that the decision « does not help the unity of the (Christian) Church or the proper (Lutheran) preparation for the council ... Because it came such a short time prior to the council, this measure can be interpreted as the position of the Westphalian church in regard to the council ».

Dr. Asmussen, who was formerly provost of the Lutheran cathedral in Kiel and who now resides in Heidelberg, gave his declaration the title, « The Council and Evangelical (Lutheran) Christians ». He reported that Pastor Lackmann was told to retract several statements he had made in his writings, but it was not specified that these statements were contrary to Lutheran doctrines. Pastor Lackmann was not heard in his own case and has no right of appeal, he noted. Meanwhile, the pastor's congregation in Soest has publicly declared that he preached « the word of God undiluted and in accordance with Holy Writ and the doctrinal teaching of our church ».

In a book published last year — *The Catholic Reformation* — to which members of *Die Sammlung* contributed, Pastor Lackmann wrote that « the Church of Rome is a symbol set up by God Himself for the truly catholic world-wide church ». He also wrote that « Roman Catholicism is the guarantee and realization and measure of everything catholic » — ' catholic ' in this instance being undertood by *Die Sammlung* members as meaning « comprehensively Christian ». Pastor Lackmann affirmed that « one is either a catholic Christian, or one is no Christian at all » (*NC*).

* * *

DENMARK

Danish High Church Permits Use of Catholic Catechism

A magazine published by the Danish High Church (Lutheran) has recommended that the new Danish Catholic catechism be used by the members of its clergy.

The publication *Reformation* stated: « Until the Danish People's Church acquires a new catechism which is suitable for instruction, it seems not at all improbable to us that many a clergyman will be able to use this Roman Catholic catechism with profit when he has to prepare himself for school instruction or for confirmation classes ».

The Danish Catholic Catechism is a translation of the German unified catechism which appeared for the first time in the Danish language shortly before Christmas, 1958 (*La Croix*).

* * *

ISRAEL

Pope Hopes for Improved Relations with Israel

In an interview published by the *Jerusalem Post* after his return from Rome, His Excellency, George Hakim, Melkite Rite Bishop of Akka declared that His Holiness, Pope John XXIII, had expressed his hope that relations between the Vatican and Israel will improve.

Commenting on his recent audience with the Holy Father, Bishop Hakim reported: « His Holiness showed great interest in Israel's Catholic community. I was happy to report improvements, although some problems still need a solution. I have the feeling that some matters still need clarification before Vatican-Israel relations will improve ».

The Melkite Bishop stated that the Pope has an excellent knowledge of the Orient, and is very interested in developments there. He added that Pope John had expressed his great sentiments for the Jewish people and had recalled that during the war he had been able to help many Jews while serving in Turkey as a Vatican diplomat.

In the course of his audience with the Pope, Bishop Hakim said that he had presented an appeal from the Maronite Rite communities of the former villages of Ikrit and Biram in Gallilee which were evacuated and demolished during the Arab-Israeli war. The Maronites have asked the Pope for aid in returning to their former homes.

« That is one of the serious problems that still remain », Bishop Hakim declared. « On the other hand », he continued, « I was happy to report excellent relations with the Religious Affairs Ministry and the solution of the problems concerning Church property in Israel ».

When he was asked about the possibility of Arab-Israeli peace, the Bishop replied that it would have to be achieved gradually and suggested that a beginning be made toward the solution of the Arab refugee problem. He advocated the resettlement of all refugees who would agree to it in their present place of residence (*NC*).

ETHIOPIA

First Patriarch of Ethiopia Enthroned at Cairo

In the presence of Emperor Haile Selassie and other notables, the first patriarch of Ethiopia was recently enthroned in the Coptic Cathedral in Cairo by His Beatitude Kyrillos VI, the Coptic-Orthodox Patriarch of Alexandria. The ceremony at which His Beatitude, Basilios, the new ranking prelate, was enthroned marked the accession of the Ethiopian Church to the state of autonomy according to the terms of a recent agreement.

The Coptic-Orthodox Church separated itself from the rest of Christendom following the Council of Chalcedon in 451. It claims approximately 2,000,000 adherents in Egypt and some 5,000,000 in Ethiopia. The introduction of Christianity into Ethiopia dates from the fourth century; and, in fact, it was the great Father of the Church, St. Athanasius of Alexandria who named the first bishop in that country. The first Ethiopian church is known to have been built in the city of Axoum.

The Abyssinian Coptic-Orthodox, who have now 14 bishops, have long desired the autonomy of their Church which they have finally attained. Spiritual ties will still remain with the Coptic Church in Egypt; and the patriarch at Alexandria will keep the privilege of consecrating and enthroning the Ethiopian catholicos, who will henceforth be the second in rank in the Coptic-Orthodox hierarchy. At the present time consultations are foreseen between the two Churches for the regulation of the most essential questions (*La Croix*).

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PAKISTAN

Catholic Ritual Translated into Pakistan Vernacular

The Roman ritual, which contains rites used by priests in the administration of the sacraments, has been translated into Urdu, the official language of West Pakistan. This is the first translation of the ritual into that language.

The Sacred Congregation for the Propagation of the Faith gave its approval in 1941 for the vernacular version, and in 1948 the Bishops of West Pakistan named the committee of priests from four dioceses to undertake the work of translation (*NC*).

BOOK REVIEWS

ROGER SCHUTZ, Prieur de Taizé. *Vivre l'aujourd'hui de Dieu.* Les Presses de Taizé, 1959, pp. 144.

MAX THURIAN, Frère de Taizé. *La Confirmation, consecration des laïcs.* Neufchatel, Paris, 1958, pp. 120. - *L'Eucharistie, memorial du Seigneur, Sacrifice d'action de grace et d'intercession.* Neufchatel, Delachaux, et Niestle, 1959, pp. 278.

We have recently received three books from the Calvinist religious community of Taizé in France. These should help us to a better understanding of those Calvinists who are trying to restore the practice of the evangelical counsels, and to an appreciation of their efforts towards another restoration — that of Christian unity.

1. First there is a book of spiritual direction written by the Prior of Taizé, M. Roger Schutz, the founder of the community: *Vivre l'aujourd'hui de Dieu.*

One is immediately struck by the cover of this slim volume. On a yellow jacket there stand out the white silhouettes of the fish-symbol and the imposing letters of the title. Could this be the influence of Cluny — the effect of a sociological law? The book is so well-produced, the paper of such fine quality (a rarity in French books), the assertive imprint of the Taizé Press — all are redolent of the Benedictines and of their search for perfection even in the outward form of their works.

The contents of the book are valuable indeed. There is first of all a description of the characteristics of our age, which is also a diagnosis of its needs. Then follow some fine passages on the subject of contemplation as understood in Christian tradition. The book concludes with a treatment of the evangelical counsels of poverty, chastity, and obedience as these are observed at Taizé.

Here we are particularly interested in a short chapter entitled, « Living within the Church », in which the Prior of Taizé sets forth his ideas of Christian unity. He is not simply content to state that division is evil, and to exhort to unity. He even states categorically that visible unity is necessary, and that it must be realised on this earth. Such is the will of Christ, and the conversion of the world depends upon it. « Only our visible unity can prove to the world

that we are children of the same Father, faithful to the same Christ » (p. 70). He advocates discussions, prayer, patience, humility; and he rules out certain ways towards unity which cannot be permitted: confusionism, which only obscures the differences; pragmatism, which thinks only of common action; federalism, which accepts the fact of division; and the eschatological point of view which simply consigns us to the last judgement.

He excludes also what he calls « reunionism » and « integrism »: and here again I think he is right, for he is speaking of « -isms » in the worst sense of the word. But he would agree with me in maintaining the perfect rightness of an accepted body of truth, faithfully recognised as such, humbly possessed, and charitably propagated.

His Eminence Cardinal Gerlier has written to the author: « I hope with all my heart that these pages will teach your readers to be more faithful to Christ within the context of this world, and to be ever more anxious for unity ». And we too with one accord echo the same wish.

2. One of the first companions of the founder of Taizé, Pastor Max Thurian, who has become the principal theologian of the community, has published two books on the sacraments. The first to be issued deals with Confirmation. It is written in the same spirit as the already well-known works of the same author on Confession and on celibacy. He writes in a spirit of wholesome ecumenicism, with a mind open to the fruits of research. He is not content with a mere minimum agreement with Catholic faith, but he rather delights in moving forward into agreement by a process of finding out new truth. M. Thurian's first source is naturally the Bible, but he also dips deeply into the tradition of the Fathers and the customs of different Churches. He is also well acquainted with the thought of Catholic theologians.

We know, of course, that in primitive practice the two sacraments of Baptism and Confirmation were not separated. Yet they were distinct. Later usage has interposed between them a considerable interval of time, Baptism being conferred on children and Confirmation being put off to the years of discretion. So Catholic doctrine enumerates two sacraments, one which confers membership of the Church, and the other which strengthens one in the faith. M. Thurian seems to approve present-day practice, even though he sees in it a minimisation of Baptism (p. 81). Confirmation seems to him to be a consecration of the laity. « It confers », he says, « the renewal of the spirit and the necessary gifts for the service of the Church » (p. 89). This conception differs hardly at all from that of Catholic theologians.

I am nevertheless inclined to wonder if M. Thurian recognises in Confirmation all the significance and all the value which it possesses in the Catholic Church. He would seem to think that Christian Baptism alone necessarily includes the whole primitive rite, which, as we have said, is comprised in the two sacraments of Baptism and Confirmation: and he would like to see it followed by a laying-on of hands. (There is one, during the anointing, in the Catholic liturgy, but it is not essential). Consequently, present-day Confirmation can only be an ecclesiastical institution, created for good practical reasons, but not really a sacrament. M. Thurian has in fact distinguished too sharply between the Baptism of water and Baptism of the Spirit, which are really one and the same thing. Here, as elsewhere, the Church's teaching seems to be both necessary and helpful.

3. Pastor Max Thurian's book on the Eucharist gives startling proof that big changes have taken place in the points at issue between Protestants and Catholics. Of course, we are dealing here with only one author, who depicts himself as being isolated even from his own community. It can easily be said that one swallow does not make the summer. On the fly-leaf, in fact, we read, « This book is a work of research which does not commit the Community of Taizé theologically ». But it is obvious that such a book presupposes a favourable milieu, and it is most significant that an independent inquiry, almost exclusively biblical, should have resulted in conclusions which are so near to Catholic teaching.

M. Thurian endeavours to assess the full meaning of the words and the actions of Christ during the Last Supper and the institution of the Eucharist. To do this, he traces out in the Bible the evolution of the terms « memorial », « testament », and « sacrifice ». And he also considers the origin and significance of the Judaic liturgy. As a result, it becomes possible to penetrate into the minds of the apostles and to hear with their ears the meaning which Jesus intended. The author furthermore finds in primitive Christian liturgy a confirmation of the results which he has obtained. He concludes quite definitely that the Eucharist which Christ instituted the night before His passion is truly a sacrifice, and that this sacrifice necessarily implies the real presence of the humanity of Christ under the species of bread and wine.

The Eucharist is the memorial of the Passion of Christ. It makes present the sacrifice of the Cross, and offers it to the Father. The separation of the species recalls the death of the Saviour; Christ Himself is there, as in heaven, in His state as an immolated victim, always living and interceding before His Father on our behalf. The Church offers Him through the ministry of those who

have been consecrated for this office, and God's favours are extended in response to the creature's homage. In this says M. Thurian, there is what is basically necessary for a sacrifice. « The Eucharist is not a mere memorial or a recalling of God's love, but the memorial of the Lord, the re-presentation of the perfect sacrifice of Christ, a giving of thanks and intercession, the proclamation of the Lord's death until He come again » (p. 135). And again; « In the eucharistic prayer, with the body and blood of Christ, the Church no longer offers only a human reality with a human heart; but she is enabled to present to the Father, with her own poor sacrifice, the unique and perfect sacrifice of Jesus Christ » (p. 221). As for the unity and at the same time distinction between the sacrifice of the Cross and the eucharistic sacrifice, the author acknowledges his agreement with Cajetan and with the Council of Trent (pp 148 & 181).

That Christ is really present in the Eucharist is for M. Thurian a necessary conclusion. « Our investigation leads us quite naturally to affirm the real presence of Christ in the mystery of the Eucharist. The Church in the Holy Supper carries out this unique memorial of the Lord, as we have described; Christ is really present. The memorial of the Lord, the sacrament of the sacrifice of the Cross and of the heavenly intercession of Christ, has no meaning unless the Lord Himself is present sacramentally in the Eucharist. Otherwise the memorial is only a symbolic pantomime, moving, perhaps, but devoid of ontological reality. It is because of Christ's real presence in the eucharistic sacrifice that there can be a real memorial of the Lord, a real eucharistic sacrifice in the biblical sense. All that we have said has no reality or meaning unless Christ Himself, really and personally present, operates in the Eucharist as priest, as offering, and as food » (p. 256).

As is obvious, there is here a remarkable agreement on essential points with Catholic dogma. There is no need to persuade M. Thurian that the Mass is a sacrifice, nor that Christ is really present. There are other agreements in the liturgical use of images, the intercession of the saints, the conduct of ceremonies. But we must also note, however briefly, some remaining points of disagreement which could doubtless be dissipated by a brotherly conference. (There is a more fundamental disagreement as to the person of the minister, who according to Catholic teaching must have received the sacrament of Orders in the apostolic succession. But M. Thurian does not here deal with the sacrament of Order).

We have found some confusion at the point where the author is reluctant, on the one hand, to see in the Eucharist a sacrifice of propitiation, yet on the other hand he says that the Church in the Eucharist « presents to the Father the memorial of the Son,

of His sacrifice and of His intercession, and in giving thanks she prays for the remission of sins ». It this not propitiation?

The communion of the faithful is indeed desirable, and we know how the saints of the Catholic Counter-Reformation, and more recently Saint Pius X, have recommended it. Nevertheless, it is not essential for the sacrifice, as M. Thurian seems to believe; and consequently merely being present at Mass is a praiseworthy act which brings about a real participation in the gifts which God confers.

M. Thurian does not stop at extrinsic justice. He writes, « The doctrine of justification by faith, apart from any taking part in the living Christ's redemptive work by Word and Sacrament, leads theology to a dogmatic jurism linked to no obedience and careless of the unity of the Church, which is the supreme obedience » (p. 247). However, he still separates unduly what pertains to Christ and what pertains to the Christians in the work of salvation. If our taking-part is a reality, the act done by the creature with the aid of grace is really good in itself, with a supernatural goodness, which renders it pleasing to God and highly meritorious. The self-offering which the Church makes in the Mass in union with Christ is no mere « wretchedness »; it is a marvel which God has created, with a real, intrinsic, ontological beauty. Such is the supernatural realism of Catholic doctrine.

We know that Catholic theologians have advanced various explanations of the mystery of the real presence of Christ in the Eucharist. Their intention was not to do away with the mystery, but only to explain away apparent contradictions; and the theologian must do this. We believe that St. Thomas has given a solution which satisfies the mind. M. Thurian seems at first to refuse any explanation, but he ends up by suggesting one which is, unless I am mistaken, based on the properties of glorified bodies, and consequently akin to the theory known as « adduction ». This theory has some difficulties which even the qualities of glorified bodies cannot get over, for a glorified body is still a body.

However, we must say in conclusion what an excellent example is given in this book of a work of research for the purpose of Christian unity. The theologian from Taizé makes the best possible use of those positive elements which he has found within his own denomination: he corrects or completes them by an impartial study of the Bible and of primitive traditions; he refers to Catholic doctrine and is sincerely happy when he finds that his conclusions are in agreement. Such books as this forbid us to despair of the unity of Christian people.

Charles Boyer, S. J.

THE BRIDGE. A Yearbook of Judaeo-Christian Studies. Edited by John M. Oesterreicher. Vol. III. Pantheon Books: New York, 1958. Pp. 383.

The praiseworthy and stimulating collection of *The Bridge*, published under the auspices of the Institute of Judaeo-Christian Studies at Seton Hall University in New Jersey, is now in its third volume. If the first two have been received by the public with genuine appreciation, the third, no doubt, will find an even greater interest because of its depth of research as well as for its more unitary character with respect to the preceding volumes.

In a brief introduction, the editor, the Reverend John M. Oesterreicher, reviews the comments occasioned in various countries throughout the world with regard to the two previous volumes of the series; comments which are favorable by far, but with some occasional disappointment expressed here or there which seems to have been caused by motives slightly, or not at all, objective. All in all, we cannot help lauding the editor for this outstanding work which does honor to comparative Judaeo-Christian studies and which is so pervaded by a genuine Biblical and apostolic spirit. It is truly an *opus Dei*, one for His kingdom with respect to the ancient chosen people of God.

The articles of the present volume, which like the others, is divided into four sections (Studies, Perspectives, Surveys, Books) are centred about a subject of particular and timely interest: the person and the thought of Martin Buber, the most remarkable and the most original Jewish thinker of our day. His work has evidently sprung from a deeply sincere mind which with a great sense of dedication seeks the truth and which has attained an undeniable maturity. The tome in question, therefore, presents itself as a tribute to Martin Buber on the occasion of his eightith birthday (celebrated on February 8, 1958) by a group of Catholic scholars. But this is not all. The thought of Buber, taken in itself, poses serious questions to the human conscience, and particularly to that of Christians. This prominent thinker has made a powerful appeal to the people of our day to reflect carefully on certain principles so fundamental to humanity: that man is not and cannot be truly human if not in his essential receptiveness towards « the man », towards his neighbor, towards every man; that is to say, in his willed and active fellowship within the universal human community. It is to such a man that God spoke in the Bible. And it is this man who must give a personal answer to the divine call. Of all human problems, this is the one at the deepest level; it may be said, in

fact, that this is the only really decisive problem to face the man of every age and thus, naturally, the man of our day as well.

The section of *The Bridge* devoted to Studies opens with an article by Bertram Hessler, a Franciscan, who treats of the social thought in the Old Testament (pp. 31-53). The author gives relevance to the fact that the social legislation of the Jewish people distinguishes itself neatly from all other similar measures taken by the ethnic groups that surround it because it is built not on purely humanitarian elements, but proceeds from God, springs forth from a superior source — from the love of the Divinity prior to that of our natural humanity.

There follws next an interesting analysis of ancient prophecy in an article by Frederick L. Moriarty, S. J. entitled « The Prophets. Bearers of the Word » (pp. 54-83). The Biblical prophet announces himself above all as the « bearer of the divine word », and, as such, as the herald of *Yahweh;* he has the consciousness of speaking, not in his own name, but in the name of the Most High.

Another contribution to this section of the book is an excellent article by James Kritzeck entitled « Jews, Christians, and Moslems » (pp. 84-121). One of the principal points that the author makes is that never before have the Moslems as in some instances today come so near to the real significance of the Cross of Christ.

Still another outstanding essay making up a part of « Studies » is a systematic monograph by Father Oesterreicher who writes on the Hassidic Movement (pp. 122-186). After an illuminating historical survey of the origins and development of this movement, inspired by Mohammedan mysticism and advancing in great strides in the 17th and 18th centuries at the time of the Jewish diaspora in Eastern Europe, the author examines the teachings of the Rabbi Israel ben Eliezer, with particular reference to the interpretation given them by Martin Buber, the principal exponent of these teachings in our day. One cannot but remain astonished in seeing with what earnestness those within the Hassidic Movement have developed a number of themes which are fundamental to all religious experience, like that of prayer, of complete abandonment to God, of total love, of spiritual joy, and of grace. Fr. Oesterreicher examines these one by one, and from the respective Hassidic literature he cites those passages which are the most significant, emphasizing their spiritual richness; but, on the other hand, he does not fail to evaluate them in the light of a prudent and penetrating theological criticism. The last two chapters especially — « Hassidism and the Church » and « Hassidism and Christ » (pp. 176-186) — are a clear example of how a solid theological reflection, a faithful and constant appeal to basic doctrine, can throw light even on this complex field,

so replete with burning questions. Doubtless, in Hassidic theology one will find very serious errors, remnants of a neo-Platonism with threads of Gnosticism — merely to indicate the principal ones. Nevertheless, there is inherent also a genuine and sincere spirituality which under various aspects approaches Christianity (cf. especially p. 184). Accordingly, the author has good reason to conclude: « Thus Hassidism unwittingly points beyond itself. The splendor of its rays is not the fullness of light. To treat partial truth as if it were the whole is not without vengeance; moreover, since the zaddikim themselves gave much thought to the rung on which they might have stood, it would be mistaken deference to assign them to a place higher than they warrant. The compass of the movement they led becomes, I think, immediately manifest when one listens first to zaddik and then to Christ » (p. 186).

The philosophical substratum on which is constructed the spiritual world of Buber, has at its center the basic idea of the meeting of *I* and *Thou*, the personal meeting of man with man and of man with God. This meeting is conceived as a vital relation in its existential concreteness, as a living appeal, a living communion between two personal beings. The meeting develops necessarily into a personal dialogue. « In establishing a continuity between ' I ' and ' Thou ', genuine dialogue evokes ' communion ' » (p. 195). In his article on this theme, John McDermott brings out the merits and the deficiencies of these views pertaining to modern personalism (pp. 187-208).

An ambitious, but necessary, undertaking is that of Gerard S. Sloyan who explores the thought of the modern and profoundly convinced Jew that Martin Buber is regarding Jesus Christ (« Buber and the Significance of Jesus », pp. 209-233). Buber knows how to contemplate the figure of Jesus with a profound sense of veneration, although he is considerably in accord with the negative conclusions of rational and liberal German criticism (cf. pp. 215, 218). Jesus is for him « the great Nazarene » (p. 214), not, however, the Messiah, and still less, God (pp. 220-221). « From my youth onwards, I have found in Jesus my great brother » (p. 217). Buber is unable to recognize the redemption, both objective and definitive, wrought by Jesus (p. 223). On all these essential divergencies, the author, in a lively colloquy with the Jewish thinker, proposes the pertinent observations necessary from the Catholic point of view.

With regard to the rest of the contributions which form the rich content of this volume, since it is impossible here to analyze each article, mention can be made only of the more important questions discussed. Barry Ulanov presents « Job and His Comforters » (pp. 234 ff.) and « Abraham Rattner, Painter of Anguish » (pp. 288

ff). M. M. Burke considers the recent explanations of the divine name « Jahveh » (pp. 271-287). E. H. Flannery discusses the « Theological Aspects of the State of Israel » (pp. 321-324), and among the reviews we find an interesting resumé of the religious ideas of the noted British historian, A. J. Toynbee, written by J. V. Mullany. Finally, with reference to the spiritual testament of Rabbi Silver — « Where Judaism Differed », we are given a number of informative pages by Father Oesterreicher.

The destiny of the ancient people of God remains for the Catholic Church, as well, essentially a mystery, the general lines of which the great Apostle of the Gentiles, St. Paul traced in his Letter to the Romans, without, however, completely drawing away the veil with which Providence has wished to cover it until the end of time. Catholic theology, therefore, will always have to occupy itself with this mystery.

This third volume of *The Bridge* is proof that today, besides the possibility of polemics, there is ample room for a positive and fruitful dialogue as well; actually, there are many signs that this latter is becoming more and more the order of the day.

JOHN VODOPIVEC

C. HOARE, *Chart of Apostolic Succession*, with explanatory key.

Fr Hoare, who has already published *The Edwardine Ordinal*, illustrates the same subject now with a chart. In the nineteen pages of the ' key ', there is a short introduction and an explanation of the various elements that make up the chart. Christ in His Incarnation was King, Prophet and Priest, and these functions should continue in His Church. The Reformation in England was a break in all three, and so the Church of England (of today) is not the same as the Church in England of pre-Reformation times.

The chart itself has five columns with marginal notes of explanation. Col 1: ' The Position in 1558 '; col. 2: ' Extinction of the Ancient Hierarchy '; col. 3: ' The Anglican Schism ', i. e. the first incumbents of the Sees after December, 1559; col. 4: ' Sede vacante ', i. e. the different forms of government of Catholics till the restoration of the hierarchy in 1850; col. 5: ' Revival '.

The whole is well drawn up and clearly printed, the column entitled ' The Anglican Schism ' being on a background of pink, in distinction to the white background of the rest. Copies can be obtained from the author at St Augustine's Nursing Home, 25 Upper Maze Hill, St Leonards-on-Sea, Sussex, England.

JOSEPH GILL, S. J.